KEY

to

Durūs al-lughah al-‘Arabiyyah li-ghayr al-nāṭiqīn bihā

Book 2

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دُرُوسُ اللُّغَةِ العَرَبِيَّةِ

لِغَيْرِ النَّاطِقِينَ بِهَا

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Explanation of certain Grammatical Terms & Symbols

1. Fatḥah is the vowel sign (ـَـ) denoting “a”.

2. Kasrah is the vowel sign (ـِـ) denoting “i”.

3. Ḍammah is the vowel sign (ـُـ) denoting “u”.

4. Sukūn is the sign (ـْـ) denoting absence of a vowel.

5. Shaddah is the sign (ـّـ) denoting doubling of the letter.

“ā” is long “a” as in *father*.

“ī” is long “i” as in *machine*.

“ū” is long “u” as in *rule*.

LESSON 1

In this lesson we learn the following:

1) إِنَّ: In Arabic there are two types of sentences:

a) the nominal sentence الجُمْلَةُ الاِسْمِيَّةُ wherein the first word is a noun, e.g.:

الكتابُ سَهْلٌ. 'The book is easy.'

The noun which commences the nominal sentence is called the *mubtada'* المُبْتَدَأُ while the second part is called the *khabar* الخَبَرُ.

b) the verbal sentence الجُملَةُ الفِعْلِيَّةُ wherein the first word is a verb, e.g.:

خَرَجَ بِلَالٌ. 'Bilāl went out.'

The particle إِنَّ is used at the beginning of a nominal sentence, e.g.:

الكِتابُ سَهْلٌ → إِنَّ الكِتابَ سَهْلٌ

Note that the noun after إِنَّ is *manṣūb*.

After the introduction of إِنَّ, the *mubtada'* is no longer called *mubtada'*, but is instead called *ismu inna* and the *khabar* is called *khabaru inna*.

إِنَّ signifies emphasis. It can be translated as 'indeed', 'surely', 'no doubt' and 'verily'.

Note the following:

If the *mubtada'* has one *ḍammah*, it changes to one *fatḥah* after إِنَّ e.g.:

المُدَرسُ جديدٌ. → إِنَّ المدرِّسَ جديدٌ.

آمِنَةُ طالِبَةٌ. → إِنَّ آمِنَةَ طالِبَةٌ.

If the *mubtada'* has two *ḍammahs*, they change to two *fatḥahs* e.g.:

حَامِدٌ مَرِيضٌ. → إِنَّ حامداً مَرِيضٌ.

If the *mubtada'* is a pronoun, it changes to its corresponding *manṣūb* form, e.g.:

أَنتَ غَنِيٌّ. → إِنَّكَ غَنِيٌّ.

For the *manṣūb* forms of all the pronouns, see Exercise 3 in the main book.
Note that the pronouns of the first person singular and plural have two forms each:

إِنَّنا / إِنَّا ؛ إِنَّنِي / إِنِّي

2) لَعَلَّ: This is also a particle like إِنَّ. It is called one of the 'sisters of إِنَّ'.

Grammatically, it acts like إِنَّ. It signifies hope or fear, e.g.:

الجَوُّ جَمِيلٌ.	'The weather is fine.'
→ لَعَلَّ الجَوَّ جَمِيلٌ.	'I hope the weather is fine.'
المُدَرِّسُ مَرِيضٌ.	'The teacher is sick.'
→ لَعَلَّ المُدَرِّسَ مَرِيضٌ.	'I'm afraid the teacher is sick.'

In this lesson, we have examples of 'I hope' only.

3) ذُو: This word means 'having' or 'possessing', e.g.:

ذُو مالٍ	'possessing wealth'	i.e. wealthy.
ذُو خُلُقٍ	'possessing manners'	i.e. well-mannered.
ذُو عِلْمٍ	'possessing knowledge'	i.e. learned.

It is always *muḍāf*, and the following word is *muḍāf ilayhi*, and therefore it is *majrūr*.

The feminine of ذُو is ذَاتُ, e.g:

بِلَالٌ ذُو عِلْمٍ، وأُخْتُهُ ذَاتُ خُلُقٍ. 'Bilāl is learned and his sister is well-mannered.'

The plural of ذُو is ذَوُو and of ذَاتُ is ذَواتُ, e.g.:

هَؤُلَاءِ الطُّلّابُ ذَوُو خُلُقٍ.　　هذا الطّالبُ ذُو خُلُقٍ.

هَؤُلَاءِ الطَّالِباتُ ذَواتُ خُلُقٍ.　　هذه الطّالِبةُ ذَاتُ خُلُقٍ.

4) أَمْ: It means 'or', but only in an interrogative sentence, e.g :

أَطَبِيبٌ أَنْتَ أَمْ مُهَنْدِسٌ ؟	'Are you a doctor or an engineer?'
أَمِنْ فِرَنْسَا هُوَ أَمْ مِنْ أَلْمَانِيَا ؟	'Is he from France or Germany?'
أَبِلَالاً رَأَيتَ أَمْ حَامِداً ؟	'Did you see Bilāl or Ḥāmid?'

Note that the particle أَ precedes one of the two things about which the question is asked while أَمْ precedes the other. So it is wrong to say:

أأنتَ مُدَرِّسٌ أَم طالِبٌ ؟ أَذَهَبتَ إلى مَكَّةَ أَم جُدَّةَ ؟

The correct construction is:

أَمُدرِّسٌ أنتَ أَمْ طالِبٌ ؟ أَإِلَى مكَّةَ ذَهَبْتَ أَمْ إِلَى جُدَّةَ ؟

In a non-interrogative sentence, أَوْ is used for 'or', e.g.:

خُذْ هذا أَوْ ذاكَ.	'Take this or that.'
رَأَيتُ ثَلَاثةً أَوْ أَربَعَةً.	'I saw three or four.'
خَرَجَ بلَالٌ أَوْ حامِدٌ.	'Bilāl or Ḥāmid went out.'

5) مِائَةٌ 'hundred', أَلْفٌ 'thousand':

Note that in مِائَةٌ the *alif* is not pronounced. It is pronounced مِئَةٌ. In Syria it is also written like this without the *alif*.

After these two numbers the *ma'dūd* is singular and *majrūr*, e.g.:

مِائَةُ كِتابٍ.	'one hundred books.'
أَلْفُ رِيالٍ.	'one thousand riyals.'
هَذَا التِّلْفَازُ بِأَلْفِ رِيالٍ.	

Here أَلْفِ is *majrūr* because of the preposition بِـ.

مِائَةٌ and أَلْفٌ have the same form with the feminine *ma'dūd* also, e.g.:

أَلْفُ مُسْلِمَةٍ ومِائَةُ طالِبَةٍ.

6) غَالٍ 'expensive':

هذا الكِتابُ غَالٍ.	'This book is expensive.'

Here غَالٍ is not *majrūr*. It is *marfū'*. Its actual form is غَالِيٌ. The letter *yā'*, along with its *ḍammah*, has been omitted and the *nūn* of *tanwīn* has been transformed to the preceding letter (ghāli-yu-n → ghāli-n). Here are some more words of this type:

مُحَامٍ	'a lawyer'	for مُحَامِيٌ,	e.g.:	أَنا مُحَامٍ	'I am a lawyer.'
قَاضٍ	'a judge'	for قَاضِيٌ,	e.g.:	أَبِي قَاضٍ	'My father is a judge.'
وَادٍ	'a valley'	for وَادِيٌ,	e.g.:	هَذا وَادٍ	'This is a valley.'

You will later learn more about this class of nouns إِنْ شَاءَ اللّٰهُ تَعَالَى.

Vocabulary

دُولَارٌ	dollar
مِائَةٌ	hundred
أَلْفٌ	thousand
رُوبِيَّةٌ	rupee
صَفْحَةٌ	page
نَاجِحٌ	one who has passed the examination
غَالٍ	expensive
رَخِيصٌ	cheap
كُمٌّ (ج أَكْمَامٌ)	sleeve
ذَكِيٌّ (ج أَذْكِيَاءُ)	intelligent
غَبِيٌّ (ج أَغْبِيَاءُ)	stupid
خُلُقٌ (ج أَخْلَاقٌ)	manners
مُتَزَوِّجٌ	married
عَزَبٌ	unmarried
يَهُودِيٌّ	a Jew
يَهُودٌ	Jews
مُعْجَمٌ	dictionary

LESSON 2

In this lesson we learn the following:

1) لَيْسَ: It means 'is not'. It is used in a nominal sentence, e.g.:

البَيتُ جَدِيدٌ. → لَيسَ البَيتُ بِجَدِيدٍ. 'The house is not new.'

Note that بِـ is added to the *khabar*, and it is therefore *majrūr*.(1)

After the introduction of لَيْسَ, the *mubtada'* is called *ismu laysa*, and the *khabar* is called *khabaru laysa*.

The feminine of لَيْسَ is لَيْسَتْ, e.g.:

زَينَبُ مَرِيضَةٌ. → لَيْسَتْ زَينَبُ بِمَرِيضَةٍ. 'Zainab is not sick.'

السَّيَّارَةُ قَدِيمَةٌ. → لَيْسَتِ السَّيَّارَةُ بِقَدِيمَةٍ. 'The car is not old.'

Note that in the second example the *sukūn* of لَيْسَتْ has changed to *kasrah* because of the following «ال» (laysat l-bintu → laysat-i-l-bintu). See Key to Book 1, Lesson 12.

The forms of لَيْسَ with other pronouns are mentioned in Exercise 3 in the main book.

In لَسْتُ بِمُهَنْدِسٍ the pronoun تُ is the *ismu laysa* and بِمُهَندِسٍ is the *khabaru laysa*.
We can also say

أَنا لَسْتُ بِمُهَندِسٍ.

Here أَنا is *mubtada'* and the sentence لَسْتُ بِمُهَندِسٍ is the *khabar*.

This sentence is made up of *ismu laysa* and *khabaru laysa* as we have seen earlier.
Note the following:

أنا مُدَرِّسٌ. → لَسْتُ بِمُدَرِّسٍ.

أَنا مِنَ الهِندِ. → لَسْتُ مِنَ الهِندِ.

If the *khabaru laysa* is a prepositional clause like مِنَ الهِندِ, it does not take بِـ. So one does not say:

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[1] We can also say لَيْسَ البيتُ جدِيداً . Here the *khabar* has no بِـ, and it is *manṣūb*. You will learn this later إن شَاءِ اللّه.

لَسْتُ بِمِنَ الهِنْدِ.

We have seen in Book 1 that if the *mubtada'* is indefinite and the *khabar* is a prepositional clause, the *mubtada'* comes after the *khabar*, e.g.:

لِي إِخْوَةٌ 'I have some brothers'. With لَيْسَ this sentence becomes:

لَيْسَ لِي إِخْوَةٌ 'I have no brothers'.

Here إِخْوَةٌ is *ismu laysa* and لِي is *khabaru laysa*.

2) If إِنَّ is added to a sentence like لِي إِخْوَةٌ it becomes:

إِنَّ لِي إِخْوةً. Here إِخْوةً is *manṣūb* because it is *ismu inna*, and لِي is *khabaru inna*.

3) بِلَالُ بْنُ حامِدٍ. 'Bilāl son of Ḥāmid'.

In a construction like this, the *alif* of ابْنُ is omitted in writing, and the preceding word loses its *tanwīn*.

4) مَنِ الأَخُ ؟ literally means 'Who is the brother?'. It is a polite way of asking a stranger who he is.

Vocabulary

لِقاءٌ	meeting	نَهْرٌ (ج أَنْهَارٌ)	river
أَنا مَسْرُورٌ بِلِقَائِكَ	'I am happy to meet you.'	بَرقِيَّةٌ	telegram
جَيِّدٌ	good	مَصْرِفٌ (ج مَصَارِفُ)	bank
جَيْبٌ (ج جُيُوبٌ)	pocket	مَكْتَبُ البَرِيدِ	post office

LESSON 3

In this lesson we learn the following :

1) Comparative and superlative degrees of the adjective:

Adjectives in the comparative degree are on the pattern of أَفْعَلُ like:

أَجْمَلُ	‘more beautiful’,	أَحْسَنُ	‘better’,
أَصْغَرُ	‘smaller’,	أَقْدَمُ	‘older’.

As we have already learnt, words on this pattern are مَمْنُوعٌ مِنَ الصَّرْفِ (diptotes) and so have no *tanwīn*.

أَفْعَلُ is followed by مِنْ ‘than’, e.g.:

حامدٌ أَطوَلُ مِنْ بِلالٍ .	‘Ḥāmid is taller than Bilāl’.

أَفْعَلُ is the same for masculine, feminine, singular and plural, e.g.:

بِلَالٌ أَطْوَلُ مِنْ آمِنَةَ .	‘Bilāl is taller than Āminah’.
آمِنَةُ أَطْوَلُ مِنْ بِلَالٍ .	‘Āminah is taller than Bilāl’.
الأَبْنَاءُ أَطْوَلُ مِنَ البَنَاتِ .	‘The sons are taller than the daughters’.
البَنَاتُ أَطْوَلُ مِنَ الأَبناءِ.	‘The daughters are taller than the sons’.

Note the following examples wherein مِنْ is followed by a pronoun:

أَنتَ أَحْسَنُ مِنِّي .	‘You are better than I’.(1)
أَنَا أَقْصَرُ مِنْكَ .	‘I am shorter than you’.
هُم أَكْبَرُ مِنَّا سِنّاً .	‘They are older than we’.(2)

أَفْعَلُ is also used for the superlative degree. In this case, it is followed by a *majrūr* noun.

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[1] Note that in مِنِّي the *nūn* has *shaddah*. There is no *shaddah* with other pronouns: مِنْهُمْ، مِنْهَا، مِنْكَ، مِنْهُ but مِنَّا has *shaddah* because it is made up of مِنْ and نا .

[2] سِنٌّ means ‘age’. أَكبَرُ سِنّاً literally means ‘bigger in age’.

إِبرَاهِيمُ أَحْسَنُ طالِبٍ في المَدْرَسَةِ.	'Ibrāhīm is the best student in the school.'
الأَزْهَرُ أَقْدَمُ جامِعَةٍ في العَالَمِ.	'Al-Azhar is the oldest university in the world.'
فاطِمَةُ أَكْبَرُ طالِبَةٍ في فَصْلِنا.	'Fāṭimah is the eldest student in our class.'

The Arabic name for both the comparative and superlative degrees is أَفْعَلُ التَّفْضِيلِ.

2) وَلَكِنَّ: 'but' is one of the sisters of إِنَّ, and so acts like إِنَّ, e.g.:

بِلَالٌ مُجْتَهِدٌ ولَكِنَّ حامِداً كَسلَانٌ.	'Bilāl is hardworking, but Ḥāmid is lazy.'
أَخِي مُتَزَوِّجٌ ولَكِنِّي عَزَبٌ.	'My brother is married but I am a bachelor.'
سَيَّارَتِي قَدِيمَةٌ وَلَكِنَّها قَوِيَّةٌ.	'My car is old, but it is strong.'

3) كَأَنَّ is one of the sisters of إِنَّ, and so the noun following it is *manṣūb*. It means 'it looks as if', e.g.:

كَأَنَّ الإِمَامَ مَرِيضٌ.	'It looks as if the imām is sick.'
مَنْ هَذِهِ الفَتَاةُ ؟ كَأَنَّها أُخْتُكَ.	'Who is this girl? It looks as if she is your sister.'
كَأَنَّ هَذِهِ السَّيَّارَةَ لَهُ.	'It looks as if this car belongs to him.'
كَأَنَّكَ مِنَ الهِنْدِ.	'You seem to be from India.'

4) The numbers from 11 to 20 with a masculine *ma'dūd*.
These numbers are compound: they consist of two parts. The *ma'dūd* is singular, *manṣūb*, e.g.:

أَحَدَ عَشَرَ كَوْكَباً	'eleven stars'
تِسْعَةَ عَشَرَ كِتَاباً	'nineteen books'

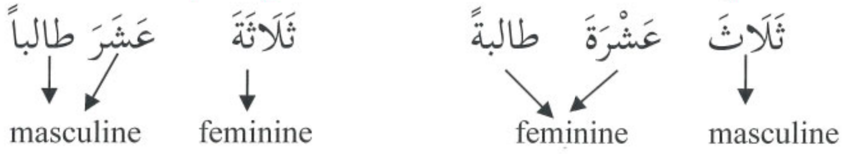
We will deal with these numbers under four headings:

a) Numbers 11 and 12:
Here both parts agree with the *ma'dūd*, e.g.:

أَحَدَ عَشَرَ طَالباً	'eleven male students'
إِحْدَى عَشْرَةَ طالبةً	'eleven female students'
اِثْنَا عَشَرَ طالباً	'twelve male students'
اِثْنَتَا عَشْرَةَ طالِبَةً	'twelve female students'

b) Numbers from 13 to 19:

Here the second part agrees with the *ma'dūd* and the first part does not, e.g.:



As you can see, in ثَلَاثَةَ عَشَرَ طالباً the *ma'dūd,* طالباً is masculine, so the second part of the number عَشَرَ is masculine while the first part ثَلَاثَةَ is feminine as indicated by the ة ending.

In ثَلَاثَ عَشْرَةَ طالبةً the *ma'dūd* طالبةً is feminine, so the second part of the number عَشْرَةَ is also feminine while the first part ثَلَاثَ is masculine as indicated by the absence of ة.

In this lesson we learn these numbers only with the masculine *ma'dūd*. We will learn them again with the feminine *ma'dūd* in Lesson 6.

c) These numbers are *mabnī* (indeclinable)(3). In other words, they do not change to indicate their function in the sentence.

This will become clear by comparing the numbers from 3 to 10 with these numbers:

عِندِي ثَلَاثَةٌ رِيالَاتٍ.	'I have three riyals.'
أُرِيدُ ثَلَاثَةَ رِيالَاتٍ.	'I want three riyals.'
هذا القلمُ بِثَلَاثَةِ رِيالَاتٍ.	'This pen costs three riyals.'
عِندِي ثَلَاثَةَ عَشَرَ رِيالاً.	'I have thirteen riyals.'
أُرِيدُ ثَلَاثَةَ عَشَرَ رِيالاً.	'I want thirteen riyals.'
هذا القلمُ بِثَلَاثَةَ عَشَرَ رِيالاً.	'This pen costs thirteen riyals.'

Note that اِثْنَا and اِثْنَتَا commence with *hamzat al-waṣl* and it is omitted in pronunciation when preceded by a word.

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[3] The words اِثنَا and اِثْنَتَا in اثنا عَشَرَ and اثنَتَا عَشْرةَ are *mu'rab* (declinable). When *majrūr* and *manṣūb*, they become اِثنَيْ and اثنَتَيْ, e.g.:

عِنْدِي ٱثنَا عَشَرَ رِيالاً.	'I have twelve riyals.'
أُرِيدُ ٱثْنَيْ عَشَرَ رِيالاً.	'I want twelve riyals.'
هذا الكتاب بِٱثْنَي عَشَرَ رِيالاً.	'This book costs twelve riyals.'

(d) The number 20 is عِشْرُونَ. It has the same form for both the masculine and feminine *ma‘dūd*.

The *ma‘dūd* is singular, *manṣūb* e.g.:

عِشرُونَ طالبةً، عِشرُونَ طالباً

We will learn the numbers from 30 to 90 in Lesson 23 إن شاء اللّٰه.

We will learn there the other cases of these numbers as well.

5) The ordinal numbers:

The word for ‘first’ is أَوَّلُ. Ordinal numbers from 2 to 10 are formed on the pattern فَاعِلٌ:

ثَالِثٌ ‘third’, رابِعٌ ‘fourth’, خَامِسٌ ‘fifth’, سَادِسٌ ‘sixth’.

‘Second’ is ثَانٍ, which is originally ثَانِيٌ like غالٍ in Lesson 1. With ال, it is الثَّانِي.

6) أَلَيْسَ كَذَلِكَ ؟: ‘isn’t it so?’.

If a student is asked أَنْتَ طالِبٌ، أَلَيْسَ كَذلِك ؟ the answer is بَلَى.

We’ll learn more about بَلَى in Lesson 4.

7) أَيُّهُمَا: ‘which of the two?’ e.g.:

في الفصلِ طالِبانِ من فِرَنْسا، أَيُّهُمَا أَخُوكَ ؟

‘There are two students from France in the class. Which of them is your brother?’

8) The two broken plural forms مَفَاعِلُ and مَفَاعِيلُ like فَنَادِقُ and فَنَاجِينُ are called:

مُنْتَهَى الجُمُوعِ.

Vocabulary

star	كَوْكَبٌ (ج كَوَاكِبُ)	hostel	مَهْجَعٌ (ج مَهَاجِعُ)		
full brother	شَقِيقٌ (ج أَشِقَّاءُ)	team	فَرِيقٌ (ج فُرَقَاءُ)		
window	نافِذَةٌ (ج نَوافِذُ)	in dream	فِي المَنَامِ		
month	شَهْرٌ (ج أَشْهُرٌ، شُهُورٌ)	age, tooth	سِنٌّ (ج أَسْنَانٌ)		
lazy	كَسْلَى (masc. كَسْلاَنُ)	player	لَاعِبٌ (ج لَاعِبُون)		
price	ثَمَنٌ (ج أَثْمانٌ)	famous	شَهِيرٌ	spacious, large	وَاسِعٌ

LESSON 4

In this lesson we learn the following:

1) The verb in the *māḍī* (past tense), e.g.:

ذَهَبَ ‘he went’, رَجَعَ ‘he returned’.

Most Arabic verbs have only three letters which are called the radicals.
The basic form of the verb in Arabic is the *māḍī*.

As we have seen in Book 1, ذَهَبَ means ‘he went’. But if it is followed by a subject, the pronoun ‘he’ is to be omitted, e.g.:

ذَهَبَ بِلَالٌ. means ‘Bilāl went.’ and not ‘Bilāl he went.’.

In the same way, ذَهَبَتْ means ‘she went’, but if a subject follows, the pronoun ‘she’ is dropped, eg.:

ذَهَبَتْ آمِنَةُ. ‘Āminah went.’.

In ذَهَبَ ‘he went’ and ذَهَبَتْ ‘she went’, the subject is said to be *ḍamīr mustatir* ضَمِيرٌ مُسْتَتِرٌ (*hidden pronoun*).
To this basic form of the *māḍī* suffixes are added to indicate the other pronouns.

This process is called *isnād* (الإِسْنادُ). In this lesson we learn the *isnād* of the verb in the *māḍī* to the following pronouns:

ذَهَبَ ‘he went’: the subject is *ḍamīr mustatir*.

ذَهَبَتْ ‘she went’: the subject is *ḍamīr mustatir*.

Note that the t (تْ) is the sign of its being feminine. It is not a pronoun.

ذَهَبُوا ‘they went’: the subject is the *wāw*.

The *alif* after the *wāw* is not pronounced (dhahab-ū)

ذَهَبْنَ ‘they (fem.) went’: the subject is the *nūn* (dhahab-na).

ذَهَبْتَ ‘you (masc. sing.) went’: the subject is the *ta* (dhahab-ta).

ذَهَبْتُ ‘I (masc. & fem.) went’: the subject is the *tu* (dhahab-tu).

Note the difference between the masculine and feminine forms:

أَيْنَ بِلَالٌ وحَامِدٌ وخالِدٌ ؟ - ذَهَبُوا إلى السُّوقِ.
أَينَ آمِنَةُ وفاطِمَةُ وزَيْنَبُ ؟ - ذَهَبْنَ إِلى المَدْرَسَةِ.

2) To render a verb in the *māḍī* negative the particle مَا is used, e.g.:

ذَهَبْتُ إِلى السُّوقِ.	'I went to the market.'
مَا ذهَبْتُ إِلى السُّوقِ. →	'I did not go to the market.'
مَا خَرَجَ الإمَامُ مِنَ المَسْجِدِ.	'The imām did not go out of the mosque.'
دَخَلَ بِلَالٌ وَلَكِنَّهُ مَا جَلَسَ.	'Bilāl entered but he did not sit.'

3) The difference between نَعَمْ and بَلَى:

The word بَلَى is used in response to a negative question.

If a Muslim is asked:

أَلَسْتَ بِمُسْلِمٍ ؟ 'Are you not a Muslim?'.

The answer is:

بَلَى، أَنَا مُسْلِمٌ. 'Yes, I am a Muslim.'.

But if a non-Muslim is asked the same question, he replies:

نَعَمْ، لَسْتُ بِمُسْلِمٍ.

So in response to a negative question نَعَمْ means 'no' and بَلَى means 'yes'.

German has a word for بَلَى. It is 'doch'.

4) لِأَنَّ: 'because', e.g.:

مَا خَرَجتُ مِنَ البَيتِ لِأَنَّ الجَوَّ بارِدٌ.

'I did not go out of the house because the weather is cold.'.

ذَهَبَ إبرَاهِيمُ إلى المُسْتَشفَى لِأَنَّهُ مَرِيضٌ.

'Ibrāhīm went to the hospital because he is sick.'.

Note that لِأَنَّ is made up of لِ 'for' and أَنَّ which is a sister of إِنَّ. So the noun following it is *manṣūb*.

Vocabulary

لَا بَأْسَ	May no harm come to you!	شَايٌ	tea

LESSON 5

In this lesson we learn the following:

1) The الفَاعِلُ (*the subject* of a verbal sentence).

We have already learnt that in Arabic there are two types of sentences: the nominal and the verbal. The nominal sentence commences with a noun, and the verbal sentence commences with a verb.

The subject of a verbal sentence is called *fā'il* (الفَاعِلُ), e.g.:

ذَهَبَ بِلَالٌ .	'Bilāl went'.

The *fā'il* is *marfū'*. The *fā'il* can be a pronoun also, e.g.:

ذَهَبُوا *dhahab-ū*	'they went': the *fā'il* is the *wāw*.
ذَهَبْتَ *dhahab-ta*	'you went': the *fā'il* is *ta*.
ذَهَبْنَا *dhahab-nā*	'we went': the *fā'il* is *nā*.

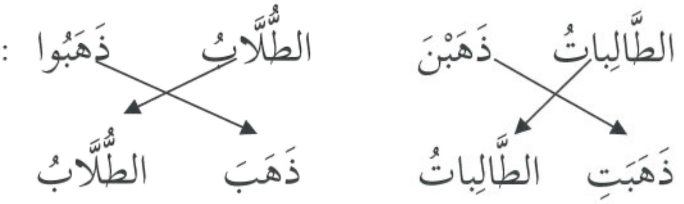
Note that in ذَهَبَ الطُّلَّابُ 'the students went', the verb ذَهَبَ has no *wāw* at the end, because ذَهَبُوا means 'they went' and if we say ذَهَبُوا الطُّلَّابُ it means 'they the students went'. This is not correct because there cannot be two *fā'ils* for a verb.

But we can say الطُّلَّابُ ذَهَبُوا. Here, الطُّلَّابُ is *mubtada'* and the sentence ذَهَبُوا 'they went' is the *khabar*.

The same applies to the third person feminine, e.g.:

ذَهَبَتِ البَنَاتُ 'the girls went' or البَنَاتُ ذَهَبنَ.

Learn this rule:



Nominal sentence: الطُّلَّابُ ذَهَبُوا   الطَّالِباتُ ذَهَبْنَ

Verbal sentence: ذَهَبَ الطُّلَّابُ   ذَهَبَتِ الطَّالِباتُ

2) The *maf'ūl bihi* (*the object of a verbal sentence*). The *maf'ūl bihi* is *manṣūb*, e.g.:

فَتَحَ الوَلَدُ البَابَ .	'The boy opened the door.'.

Here البابَ is *maf'ūl bihi* and so it is *manṣūb*. Here are some more examples:

رَأَيتُ حامداً.	'I saw Ḥāmid.'
سَأَلَتِ المُدِيرَةُ زَينَبَ .	'The headmistress asked Zainab.'

شَرِبَ الرَّجُلُ المَاءَ. ‘The man drank water.’

سَأَلَ الوَلَدُ أُمَّهُ. ‘The boy asked his mother.’

Note that in the last example the *maf‘ūl bihi* is *umm* (أُمَّـ), and so it takes the a-ending and the pronoun *hū* is not part of it (*umm-**a**-hū*). Here are some more examples of this kind:

رَأَيتُ بَيْتَكَ. ‘I saw your house.’ (كَ + بَيْتَ bait-**a**-ka)

فَتَحَ الطَّالِبُ كِتَابَهُ. ‘The student opened his book.’ (هُ + كِتَابَ kitāb-**a**-hu)

The *maf‘ūl bihi* can be a pronoun, e.g:

رَأَيْتُ بِلَالاً وسَأَلْتُهُ. ‘I saw Bilāl and asked him.’

3) The *nūn* of the *tanwīn* is followed by a *kasrah* if the next word commences with the *hamzat al-waṣl*, e.g.:

شَرِبَ حامدٌ المَاءَ. shariba Ḥāmid-u-n-**i**-l-mā’a.

Here if the *kasrah* is not added, it is difficult to pronounce the letter combination *nl*.

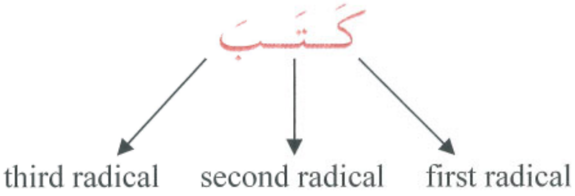
This is called اِلتِقَاءُ السَّاكِنَين ‘combination of two vowel less letters’.

Whenever such a combination occurs, it is removed by inserting a *kasrah* between them. Here are some more examples:

سَأَلَ بِلَالٌ ٱبْنَهُ. sa'ala bilāl-u-n-**i**-bna-hu. Bilāl asked his son.

سَمِعَ فَيْصَلٌ الأذَانَ. sami‘a faiṣal-u-n-**i**-l-adhān-a. Faiṣal heard the *adhān*.

4) We have learnt earlier that most Arabic verbs have only three letters which are called radicals. The first letter is called the first radical, the second is called the second radical, and the third is called the third radical.



Note that in the *māḍī* the first and the third radicals have *fatḥah*. The second radical may have *fatḥah, kasrah* or *ḍammah*, e.g.:

ذَهَبَ، دَخَلَ، خَرَجَ

شَرِبَ، حَفِظَ، فَهِمَ

كَرُمَ، كَبُرَ، بَعُدَ

Vocabulary

عِنَبٌ	grapes
مَوْزٌ	bananas
تِينٌ	fig
فَجْرٌ	dawn
جَوَابٌ (ج أَجْوِبَةٌ)	answer
سُؤَالٌ (ج أَسْئِلَةٌ)	question
حَيَّةٌ	snake
بَقَّالٌ	grocer
قَهْوَةٌ	coffee
خُبْزٌ	bread
سَبُّورَةٌ	writing board

سَمِعَ يَسْمَعُ سَمْعاً	to hear
فَهِمَ يَفْهَمُ فَهْماً	to understand
شَرِبَ يَشْرَبُ شُرْباً	to drink
حَفِظَ يَحْفَظُ حِفْظاً	to memorize
ضَرَبَ يَضْرِبُ ضَرْباً	to beat
دَخَلَ يَدْخُلُ دُخُولاً	to enter
أَكَلَ يَأْكُلُ أَكْلاً	to eat
غَسَلَ يَغْسِلُ غَسْلاً	to wash
قَتَلَ يَقْتُلُ قَتْلاً	to kill
عَصاً (ج عِصِيٌّ، عُصِيٌّ)	stick
دُكَّانٌ (ج دَكَاكِينُ)	shop
كَسَرَ يَكْسِرُ كَسْراً	to break

جَيِّداً well (as in فَهِمْتُ الدَّرْسَ جَيِّداً I have understood the lesson well)

LESSON 6

In this lesson we learn the following:

1) ذَهَبْتِ ‘you went’ (feminine singular) (dhahab-ti).

2) The numbers 11 to 20 with the feminine *ma‘dūd*.
We have already learnt these numbers with the masculine *ma‘dūd* in Lesson 3. Rules pertaining to these numbers with the feminine *ma‘dūd* have also been mentioned there. To summarize:
a) 11 and 12: both parts of the number agree with the *ma‘dūd*, e.g.:

أَحَدَ عَشَرَ طالباً   إِحْدَى عَشْرَةَ طالبةً

اِثْنَا عَشَرَ طالباً   اِثْنَتَا عَشْرَةَ طالبةً

Note that the letter ش has *fatḥah* in عَشَرَ, and *sukūn* in عَشْرَةَ.

b) 13 to 19: in these numbers the second part agrees with the *ma‘dūd*, and the first part does not, e.g.:

ثلَاثةَ عَشَرَ طالباً   ثلَاثَ عَشْرَةَ طالبةً

ثَمانِيَةَ عَشَرَ طالباً   ثَمانِي عَشْرَةَ طالبةً

In ثَمانِيْ عَشْرَةَ the word ثَمانِيْ has *sukūn*.

3) أيُّ ‘which?’: We have learnt this word in Book 1. It is always *muḍāf* and the noun following it is *majrūr* because it is *muḍāf ilayhi*, e.g.:

أيُّ طالبٍ خَرَجَ ؟ ‘Which student went out?’

أيَّ كتابٍ قَرَأْتَ ؟ ‘Which book did you read?’

بِأَيِّ قَلَمٍ كَتَبْتَ ؟ ‘Which pen did you write with?’

Note that the word أيّ is *marfū‘* in the first sentence because it is *mubtada’*, and it is *manṣūb* in the second because it is *maf‘ūl bihi*, and *majrūr* in the third because it is preceded by the preposition بِـ.

4) أَظُنُّ ‘I think’: أَظُنُّ أَنَّها ذَهَبَتْ إلى مَكَّةَ ‘I think that she went to Makkah.’ أَنَّ is a sister of إِنَّ and so its *ism* is *manṣūb* and its *khabar* is *marfū‘*, e.g.:

أَظُنُّ أَنَّ حامداً مريضٌ. ‘I think that Ḥāmid is sick.’

أَظُنُّ أَنَّ الإمَامَ جَدِيدٌ. 'I think that the imām is new.'

أَظُنُّ أَنَّ فاطِمَةَ غائِبَةٌ. 'I think that Fāṭimah is absent.'

أَظُنُّ أَنَّكَ مُتْعَبٌ. 'I think that you are tired.'

5) قال: إِنَّكَ أَحْسَنُ طالبٍ في الفَصْلِ 'He said: "you are the best student in the class."'

Note that after قَالَ the particle إِنَّ is used, and not أَنَّ.

6) لِمَ 'why?': If it stands alone, a «ه» is added to it: لِمَهْ. This is called هَاءُ السَّكْتِ.

7) We have learnt in Book 1 some examples of adjectives ending in '*-ān*', e.g.:

جَوْعَانُ، عَطْشَانُ، غَضْبَانُ.

The feminine of such adjectives is on the pattern of فَعْلَى, and the plural of both the masculine and the feminine, is on the pattern فِعَالٌ, e.g.:

بِلَالٌ جَوْعَانُ. الرِّجَالُ جِيَاعٌ.
آمِنَةُ جَوْعَى. النِّساءُ جِيَاعٌ.

Note that the plural of كَسْلَانُ and كَسْلَى is كُسَالى as in the following *āyah*:

﴿وَإِذَا قَامُوٓاْ إِلَى ٱلصَّلَوٰةِ قَامُواْ كُسَالَىٰ﴾ (النساء:١٤٢).

'When they stand up to perform *ṣalāh*, they do so lazily.'

8) هَاتِ 'give!', 'bring!': Note its *isnād* to the other pronouns of the second person:

يا أحمَدُ هَاتِ. يا إِخْوانُ هَاتُوا.
يا زَيْنَبُ هَاتِي. يا أَخَوَاتُ هَاتِينَ.

9) خُذْ 'take!': You will learn the *amr* (الأَمْرُ) form of the verb in Lesson 14.

10) فَفَرِحَ بِي المدرِّسُ كثِيراً 'So the teacher was greatly pleased with me.' Here فَـ means 'so' and بِي means 'with me'.

Note:

فَرِحْتُ بِكَ . ‘I was pleased with you.’

فَرِحُوا بِنا . ‘They were pleased with us.’

أَفَرِحْتَ بِهِ ؟ ‘Were you pleased with him?’

11) Note that ذهبت can be read in four ways with four meanings:

(a) ذَهَبَتْ ‘she went’ (dhahab-**at**)

(b) ذَهَبْتَ ‘you (masc.sing.) went’ (dhahab-**ta**)

(c) ذَهَبْتِ ‘you (fem. sing.) went’ (dhahab-**ti**)

(d) ذَهَبْتُ ‘I went’ (dhahab-**tu**)

Vocabulary

مَجَلَّةٌ	magazine	فَقَطْ	only
عِمَارَةٌ	building	كَوَى يَكْوِي كَيّاً	to iron
سُورَةٌ	*sūrah*	فَهِمْتُهُ جَيِّداً	I have understood it well
شَقَّةٌ	flat	زَادَكَ اللّٰهُ عِلْماً	May Allāh increase your knowledge
سِنٌّ	tooth, age	خَادِمٌ	servant (both male and female)
كَلِمَةٌ	word	مَا شَاءَ اللّٰهُ	literally, ‘What Allāh wills’: an expression of surprise
يَا بُنَيَّ	‘O my little son!’	رَاكِبٌ	passenger in a bus, train, plane, etc
مَسْرُورٌ	pleased, happy	فَرِحَ يَفْرَحُ فَرَحاً	to be pleased
		جَاءَ يَجِيءُ مَجِيئاً	to come

LESSON 7

In this lesson we learn the following:

1) ذَهَبْتُمْ dhahab-**tum** ‘You (masc. pl.) went.’:

أَكَلْتُمْ . ‘You ate.’.

مَاذَا أَكَلْتُمْ يا إِخْوَانُ ؟ ‘What did you eat, brothers?’.

2) ذَهَبْتُنَّ dhahab-**tunna** ‘You (fem. pl.) went.’:

قَرَأْتُنَّ . ‘You read.’.

أَقَرَأْتُنَّ هَذِهِ المَجَلَّةَ يا أَخَوَاتُ ؟ ‘Did you read this magazine, sisters?’.

3) ذَهَبْنَا dhahab-**nā** ‘We went.’:

سَمِعنَا . ‘We heard.’.

مَا سَمِعنَا الأَذَانَ . ‘We did not hear the *adhān*.’.

4) رَأَيْتُمُوهُ ‘You saw him’.

رَأَيتُهُ . ra’ai**tu**-hū ‘I saw him.’.

رَأَيْتَهُ . ra’ai**ta**-hū ‘You saw him.’.

رَأَيْتِهِ . ra’ai**ti**-hī ‘You (fem. sing.) saw him.’.

Note that in the last example, the pronoun هُ (hū) [1] has changed to هِ (hī). This change is for vocalic harmony. The combination ‘ti-hī’ sounds better than ‘ti-hū’. Here are some more examples of this kind of change:

بَيْتُهُ baitu-**hū**, but فِي بَيْتِهِ baiti-**hī** (for fī bait-i-hū)

---

[1] The *ḍammah* of هُ is long if it is preceded by a short vowel, e.g. لَهُ la-hū, رَأَيْتُهُ ra’aitu-hū. And it is short when it is preceded by a consonant or a long vowel, e.g. مِنْهُ min-hu, كَتَبُوهُ katabū-hu. This rule applies also to ـهِ hi, e.g. بِهِ bi-hī, but فِيهِ fī-hi.

مِنْهُ *min-**hu***, but فِيهِ for *fī-**hi***

Here is an example of vocalic harmony in English. We pronounce *woman* as *wuman*, but *women* as *wimin*, i.e., we change *o* to *i* because of the *i* in the second syllable.

As you have seen in these examples, the *naṣb* pronoun is directly added to the verb. But in the case of a verb with the pronoun of the second person masculine plural like رَأَيْتُمْ a *wāw* has to be added between the verb and the pronoun, e.g.:

رَأَيْتُمُوهُ.	'You saw him.' (ra'aitum-**ū**-hu).	رَأَيْتُمُوهُمْ.	'You saw them.'.
رَأَيْتُمُوهَا.	'You saw her.'	رَأَيْتُمُوهُنَّ.	'You saw them.'.

Here are some more examples:

غَسَلْتُمُوهُ → غَسَلْتُمْ + هُ	'You washed it'
قَتَلْتُمُوهُمْ → قَتَلْتُمْ + هُمْ	'You killed them'
سَأَلْتُمُوهَا → سَأَلْتُمْ + هَا	'You asked her'

5) كَانَ 'he was': It is used in a nominal sentence, e.g.:

بلَالٌ في الفَصلِ.	'Bilāl is in the class.'
⟶ كَانَ بلَالٌ في الفَصلِ.	'Bilāl was in the class.'
المُدَرِّسُ في المَكْتَبَةِ.	'The teacher is in the library.'
⟶ كَانَ المُدرِّسُ في المَكْتَبَةِ.	'The teacher was in the library.'
القَلَمُ تَحْتَ الكِتَابِ.	'The pen is under the book'
⟶ كَانَ القَلَمُ تَحْتَ الكِتَابِ.	'The pen was under the book.'
زَيْنَبُ فِي المَطْبَخِ.	'Zainab is in the kitchen'
⟶ كَانَتْ زَيْنَبُ فِي المَطْبَخِ.	'Zainab was in the kitchen.'.

You will notice here that the *khabar* in each of these examples is a clause:

في المَكْتبةِ، في المطبخِ، تَحْتَ الكِتابِ، في الفَصلِ.

No change takes place in a clause after كَانَ.

But if the *khabar* is a noun it is rendered *manṣūb* after the introduction of كَانَ e.g.:

بِلَالٌ مَرِيضٌ → كَانَ بِلَالٌ مَرِيضاً ‘Bilāl was sick’

We will learn this in Lesson 25 إِنْ شَاءَ اللّٰه.

6) Note the following:

رَجُلٌ ذُو لِحْيَةٍ	‘a bearded man’
الرَّجُلُ ذُو اللِّحْيَةِ	‘the bearded man’

In the first example ذُو qualifies an indefinite noun, and in the second example a definite noun الرَّجُلُ. We know that the adjective of a definite noun should also be definite. But ذُو is *muḍāf* and cannot take ال [2]. So this is overcome by making the *muḍāf ilayhi* definite by adding ال. So in رَجُلٌ ذُو لِحْيَةٍ the *muḍāf ilayhi* remains indefinite and in الرَّجُلُ ذُو اللِّحْيَةِ it becomes definite (ذُو اللِّحْيَةِ) . Here are some more examples:

عِنْدِي كتابٌ ذُو غِلَافٍ جَمِيلٍ.	‘I have a book with a beautiful cover.’
الكتابُ ذو الغِلَافِ الجَمِيلِ غالٍ.	‘The book with the beautiful cover is expensive.’
في قَرْيَتِنَا مَسْجِدٌ ذُو مَنارةٍ واحدةٍ.	‘In our village there is a mosque with one minaret.’
المَسْجِدُ ذُو المَنارَةِ الوَاحِدَةِ قَدِيمٌ.	‘The mosque with one minaret is old.’

7) The letter *mīm* in أَنتُمْ، كتابُكُمْ، هُمْ، كتابُهُمْ، ذَهبْتُمْ has *sukūn*. And this *sukūn* changes to *ḍammah* when followed by *hamzat al-waṣl*, e.g.:

بيتُكمْ → بَيْتُكُمُ الجَدِيدُ	(bait-u-kum-**u**-l-jadīd-u)
رَأَيْتُمْ → أَرَأَيْتُمُ الإِمَامَ ؟	(a ra’aitum-**u**-l-imām-a)
كِتابُهُمْ → كِتابُهُمُ القَدِيمُ	(kitāb-u-hum-**u**-lqadīm-u)
سَأَلْتُمْ → أَسَأَلْتُمُ ابْنَهُ ؟	(a sa’altum-**u**-bna-hū)

8) أَبْشِرْ: It literally means ‘rejoice at the good news’. It is said in response to a request and implies:

‘Don't worry. You will get what you want.’

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[2] See the Key to Part 1 Lesson 5.

9) ثُلُثٌ 'one-third':

Fractions meaning 'one third', 'one fourth', 'one fifth' etc. up to one tenth are on the pattern فُعُلٌ.

The *ḍammah* of the second letter ع is mostly omitted. ثُلُثٌ and سُدُسٌ, however, retain it.

Vocabulary

نَظَّارَةٌ	spectacles	مِكْنَسَةٌ (ج مَكَانِسُ)	broom
صَابُونٌ	soap	صُورَةٌ (ج صُوَرٌ)	picture
عَصِيرٌ	juice	الأُسْبُوعُ المَاضِي	last week
كُرَةُ القَدَمِ	football	مَنَارَةٌ (ج مَنَائِرُ)	minaret
سُلَّمٌ	staircase	لِحْيَةٌ (ج لِحًى، لُحًى)	beard
عَجَلَةٌ	wheel	عَالٍ (fem. عاليةٌ)	high, loud
إِذَاعَةٌ	broadcasting, radio	أَخَذَ يَأْخُذُ أَخْذاً	to take
البَارِحَةَ	last night	وَضَعَ يَضَعُ وَضْعاً	to place
بُرْتُقَالٌ	orange	وَجَدَ يَجِدُ	to find
كُرَةُ السَّلَّةِ	basketball	بَحَثَ عَنْهُ يَبْحَثُ بَحْثاً	to look for …
مُلَوَّنٌ	coloured	نِصْفٌ	half
صَبَاحٌ	morning	مَشَى	to walk

LESSON 8

This is a revision lesson.

Here we review the *māḍī* with the *isnād* to all the pronouns except those of the dual. The *isnād* to the pronouns of the dual is taught fully in lesson 30.

LESSON 9

In this lesson we learn the following:

1) The *naṣb* ending of the sound feminine plural:

We have learnt earlier that the normal *naṣb* ending of a noun is '-a', e.g.:

إِنَّ البَيْتَ جَدِيدٌ.

قَرَأْتُ الكتابَ.

Now we learn that the *naṣb* ending of a noun in the sound feminine plural form is '-i' instead of '-a' e.g.:

رأَيْتُ الأَبْنَاءَ والبَنَاتِ. 'I saw the sons and the daughters.'

In this sentence both الأَبنَاءَ and البَنَاتِ are objects of the verb رأَيتُ, and so they are both *manṣūb*.

The noun الأَبنَاءَ has the regular '-a' ending, but the noun البَنَاتِ had the '-i' ending because it is sound feminine plural which ends in '-āt'. Here are some more examples:

خَلَقَ اللّٰهُ السَّمواتِ والأَرضَ. (as-samāwāt-i wa l-arḍ-a).

'Allāh created the heavens and the earth.'

قَرَأْتُ الكُتُبَ والصُّحُفَ وَالمَجَلَّاتِ. (al-kutub-a waṣ-ṣuḥuf-a wa l-majallāt-i).

'I read the books, the newspapers, and the magazines.'

إِنَّ الإخوَةَ والأَخَوَاتِ فِي البَيْتِ. (al-ikhwat-a wal-akhawāt-i).

'Indeed the brothers and sisters are at home.'

Remember that the *naṣb* and *jarr* endings are the same in the sound feminine plural form, e.g.:

إِنَّ الطالِبَاتِ فِي الحَافِلَاتِ. 'Indeed the female students are in the buses'.

Here الطَّالِباتِ is *manṣūb* because of إِنَّ and الحافلَاتِ is *majrūr* because of the preposition في, but both have the -i ending.

2) We have learnt that رَأَيتُكَ means 'I saw you' and رَأَيتُهُ means 'I saw him'. Now we learn the use of the pronoun of the first person 'me'. Note the following:

رَأَيْتَنِي 'You saw me.'

خَلَقَنِي اللّٰهُ 'Allāh created me.'

سَأَلَنِي المدرِّسُ 'The teacher asked me.'

The pronoun of the first person is only '-ī' but an '-n' is added between the verb and the pronoun '-ī' so that the final vowel of the verb may not be affected due to '-ī'. As we know 'you saw' is رَأَيْتَ (ra'aita) for masculine and رَأَيْتِ (ra'aiti) for feminine. If we say 'ra'aita-ī' or 'ra'aiti-ī' the Arabic phonetic system requires the omission of the vowel '*a*' or '*i*' before '-ī'. So the verb in both cases will become 'ra'ait-ī' and the difference between the masculine and feminine will be lost. That is why an '-n' is inserted between the verb and the pronoun '-ī' (ra'aita-n-ī, ra'aiti-n-ī).

The *nūn* is called 'the *nūn* of protection' نُونُ الوِقَايَةِ because it protects the final vowel of the verb from omission.
Even English has the *nūn* of protection. We say, 'a book' but, 'an aunt' with a *n* to avoid the clash of two vowels.

3) How to say in Arabic 'How beautiful is this car!', 'What a beautiful car this is!'.

This is expressed in Arabic by مَا أَجْمَلَ هَذِهِ السَّيَّارَةَ!.

This is called فِعلُ التَّعَجُّبِ (i.e. Verb of Wonder) and has the form ما أَفعَلَهُ!. One can use the pronoun هُ or any other *naṣb* pronoun, or replace it by a *manṣūb* noun e.g.:

مَا أَطْيَبَكَ!	'How good you are!'
مَا أَفْقَرَها!	'How poor she is!'
مَا أَكْثَرَ النُّجُومَ!	'How numerous the stars are!'
مَا أَسهَلَ هذا الدَّرْسَ!	'How easy this lesson is!'

4) We have learnt in Book 1 that the noun after يا takes only one *ḍammah*, e.g.:

يا حامِدُ! يا بِلَالُ! يا أُستَاذُ! يا وَلَدُ!.

Now if the noun after يا is *muḍāf*, it is *manṣūb*, e.g.:

يا بِنْتَ بِلَالٍ!	'O daughter of Bilāl!'
يا أُخْتَ محمدٍ!	'O sister of Muhammad!'
يا ٱبْنَ أَخِي!	'O son of my brother!'
يا رَبَّ الكَعْبَةِ!	'O Lord of the Ka'bah!'
يا عَبْدَ اللّٰهِ!	'O servant of Allāh!'
يا أَبا بَكرٍ!	'O Abu Bakr!' (literally 'O Father of Bakr!').

Note that the *manṣūb* form of أَبُو is أَبا.

يا رَبَّنا! 'O our Lord!'

5) We have learnt in Book 1 that the noun after كَمْ (how many?) is singular and *manṣūb*. But if the word كَمْ is preceded by a preposition, the noun following it may be *majrūr* or *manṣūb*, e.g.:

كَمْ ريالاً عِندَكَ ؟ 'How many riyals have you?'

بكَمْ ريالاً / ريالٍ هذا ؟ 'How many riyals does it cost?'

Here both ريالاً and ريالٍ are permissible because of the preposition بِـ. In the same way we can say: في كم يَوماً / يَومٍ ؟ 'in how many days?'.

6) When the interrogative مَا is preceded by a preposition, the *alif* of مَا is dropped, e.g.:

مَا + بِ ⟶ بِمَ 'with what?'

مَا + لِ ⟶ لِمَ 'for what?' 'why?'

مَا + مِنْ ⟶ مِمَّ 'from what?'

Note that the *nūn* of مِنْ has been assimilated to the *mīm* of مَا (min + mā → mimma).

مَا + عَنْ ⟶ عَمَّ 'about what?'

Note that the *nūn* of عَنْ has been assimilated to the *mīm* of مَا ('an + mā → 'amma).

7) We have learnt the relative pronoun الَّذِي (masc. sing.) and الَّتِي (fem. sing.).

Now we learn their plurals. The plural of الَّذِي is الَّذِينَ and that of الَّتِي is اللَّاتِي.

Here are some examples:

Masc. sing.: الرَّجُلُ الَّذِي خَرَجَ مِنْ مَكتَبِ المُدِيرِ مدرسٌ جديدٌ.

'The man who left the headmaster's office is a new teacher.'

Masc. pl.: الرِّجَالُ الَّذِينَ خَرَجُوا مِنْ مَكتَبِ المديرِ مدرسُونَ جُدُدٌ.

'The men who left the headmaster's office are new teachers.'

Fem. sing.: الطَّالِبَةُ الَّتِي جَلَسَتْ أَمامَ المُدَرِّسَةِ بِنتُ المُديرَةِ.

'The female student who sat in front of the lady teacher is the headmistress' daughter.'

Fem. pl.: الطَّالِباتُ اللَّاتِي جَلَسْنَ أَمامَ المُدَرِّسةِ بَنَاتُ المُدِيرَةِ.

'The female students who sat in front of the lady teacher are the headmistress' daughters.'

8) We have learnt the particle أَ turns a statement into a question.

If the noun following it has ال, the أَ changes to آ, e.g.:

المدرِّسُ قَالَ لَكَ. → آلْمُدَرِّسُ قالَ لكَ ؟ 'Did the teacher tell you?' (āl-mudarris-u?)

اليَوْمَ رَأَيتَهُ. → آليَوْمَ رَأَيتَهُ ؟ 'Did you see him today?' (āl-yaum-a?)

But:

هَذَا الطَّالبُ سَأَلَكَ. → أَهَذا الطَّالِبُ سَأَلَكَ ؟ 'Did this student ask you?' (a hādha?)

9) The final ى which is pronounced *alif* is written *alif* when a *jarr* or *naṣb* pronoun is attached to the word, e.g.:

مَعْنًى 'meaning' → مَعْنَاهُ 'its meaning.'

كَوَى 'he ironed' → كواهُ 'he ironed it.'

10) الطُّلَّابُ الجُدُدُ الخَمْسَةُ 'the five new students': here the number is used as an adjective and so it comes after the *ma'dūd*. Here are some more examples:

الكُتُبُ الأَرْبَعَةُ → 'the four books'.

الرِّجَالُ العَشَرَةُ → 'the ten men'.

الصِّحاحُ السِّتَّةُ → 'the Six Authentic Books' of *ḥadīth*.

الأَخَواتُ الخَمْسُ → 'the five sisters'.

11) أَإِلَى المديرِ ذَهَبْتُمْ ؟ : here إِلَى المُديرِ has been brought forward for the sake of emphasis.

Note the following:

رَأَيتُ بلَالاً. 'I saw Bilāl.' without emphasis.

بِلَالاً رأَيتُ. 'It was Bilāl that I saw.' with emphasis.

The second construction is used in case of doubt or denial.

Vocabulary

قائِمَةٌ	list	رَنَّ يَرِنُّ رَنِيناً	it (the bell) rang
عَلاَقَةٌ	connection	خَلَقَ يَخْلُقُ خَلْقاً	to create
مَعْنًى	meaning	رَفَعَ يَرْفَعُ رَفْعاً	to raise
لَحْظَةٌ	moment	جَانٌّ	jinn
عِدَّةُ أَسْئِلَةٍ	a number of questions	حَدِيدٌ	iron (metal)
حَضَرَ	to attend, to be present	هَكَذَا	like this, so
أَحْسَنْتَ	You have done well. Well done!	عِدَّةُ كُتُبٍ	a number of books
طِينٌ	mud	عَاصِمَةٌ	capital city
جَرَسٌ	bell	مُخْتَلِطٌ	mixed
نارٌ	fire (fem.)	كَذَلِكَ	like that

LESSON 10

In this lesson we learn the following:

1) The present tense of the Arabic verb: The Arabic verb has only three forms. These are:

(a) the past tense which is called the *māḍī* المَاضِي,

(b) the present-future tense which is called the *muḍāri‘* المُضَارِعُ, and

(c) the imperative which is called the *amr* الأَمْرُ.

We have already learnt the *māḍī*.
In this lesson we will learn the *muḍāri‘*. We will learn the *amr* in Lesson 14.

In the *muḍāri‘*, one of the four letters ي ت أ ن is prefixed to the verb.

We have learnt that 'he wrote' is كَتَبَ (kataba). Now 'he writes', is يَكْتُبُ (ya-ktubu).

Note that يَكْتُبُ means 'he writes', 'he is writing', or 'he will write'.

Now let us see the difference between the forms of the *māḍī* and the *muḍāri‘* كَتَبَ يَكْتُبُ.

We have learnt that most Arabic verbs have three letters or radicals. In the *māḍī* the first radical has *fatḥah* and in the *muḍāri‘* it has a *sukūn*. The third radical has a *fatḥah* in the *māḍī* and a *ḍammah* in the *muḍāri‘*. The second radical may have one of the three vowels (*fatḥah*, *kasrah* or *ḍammah*) both in *māḍī* as well as in the *muḍāri‘*.

According to the vowel of the second radical, verbs are classified in six groups.
We learn four of these in this lesson.

(a) a-u group: in this group the second radical has 'a' in the *māḍī* and 'u' in the *muḍāri‘*, e.g.:

كَتَبَ	'he wrote'	يَكْتُبُ	'he writes'	(kataba / ya-ktubu).
قَتَلَ	'he killed'	يَقْتُلُ	'he kills'	(qatala / ya-qtulu).
سَجَدَ	'he performed sajdah'	يَسْجُدُ	'he performs sajdah'	(sajada / ya-sjudu).

(b) a-i group: in this group, the second radical has 'a' in the *māḍī* and 'i' in the *muḍāri‘* e.g.:

جَلَسَ	'he sat'	يَجلِسُ	'he sits'	(jalasa / ya-jlisu).
ضَرَبَ	'he beat'	يَضْرِبُ	'he beats'	(ḍaraba / ya-ḍribu).
غَسَلَ	'he washed'	يَغْسِلُ	'he washes'	(ghasala / ya-ghsilu).

(c) a-a group: in this group the second radical has 'a' in the *māḍī* as well as the *muḍāri‘* e.g.:

ذَهَبَ	'he went'	يَذهَبُ	'he goes'	(dhahaba / ya-dhhabu).

فَتَحَ	'he opened'	يَفتَحُ	'he opens'	(fataḥa / ya-ftaḥu).
قَرَأَ	'he read'	يَقْرَأُ	'he reads'	(qara'a / ya-qra'u).

(d) i-a group: in this group the second radical has 'i' in the *māḍī* and 'a' in the *muḍāri'* e.g.:

فَهِمَ	'he understood'	يَفْهَمُ	'he understands'	(fahima / ya-fhamu).
شَرِبَ	'he drank'	يَشرَبُ	'he drinks'	(shariba / ya-shrabu).
حَفِظَ	'he memorized'	يَحْفَظُ	'he memorizes'	(ḥafiẓa / ya-ḥfaẓu).

As there is no rule to determine the group of a verb, the student should learn the group of each new verb he/she learns. All good dictionaries mention this. While expressing a verb usually both the *māḍī* and the *muḍāri'* are mentioned together. If you are asked the Arabic for 'to write' you say:

كَتَبَ يَكْتُبُ

2) Numbers from 21 to 30: The two parts of the numbers are joined by وَ, e.g.:

وَاحِدٌ وَعِشرُونَ طالباً.

Note that:

a) the first part of these numbers has *tanwīn*, e.g.:

واحِدٌ وعِشْرُونَ، ثلَاثةٌ وعِشْرُونَ، أربعَةٌ وعِشْرُونَ، ... تِسعَةٌ وعِشْرُونَ

the word اِثْنَانِ, of course, has no *tanwīn*.

b) واحِدٌ and اِثنَانِ are masculine with the masculine *ma'dūd*. But the numbers from 3 to 9 are feminine, e.g.:

واحدٌ وعِشْرُونَ رَجُلاً، اِثْنَانِ وَعِشْرُونَ رجُلاً، ثلَاثةٌ وعِشْرُونَ رَجُلاً، أَرْبَعةٌ وعِشْرُونَ رَجُلاً، خَمْسَةٌ وعِشْرُونَ رَجُلاً، سِتَّةٌ وعِشْرُونَ رَجُلاً، . تِسْعَةٌ وعِشْرُونَ رَجُلاً.

c) the *ma'dūd* is singular and *manṣūb*.

3) التّاسِعَةُ إِلَّا رُبْعاً 'quarter to nine': إِلَّا literally means 'except'. Note that the noun after إِلَّا is *manṣūb*.

Note also the following:

السّاعَةُ الواحدةُ إِلَّا عَشْرَ دَقائقَ.	'ten minutes to one.'
السّاعَةُ الثَّانيةُ إِلَّا خَمسَ دَقَائِقَ.	'five minutes to two.'
السّاعَةُ الخَامِسَةُ إِلَّا دَقِيقَةً واحِدةً.	'one minute to five.'

4) We have learnt the two meanings of لَعَلَّ in Lesson 1. These are:

(a) I hope and
(b) I am afraid.

The first is called التَّرَجِّي and the second الإِشْفَاقُ .

In لَعَلَّهُ يَرْجِعُ اليومَ مُتَأَخِّراً it is الإِشْفَاقُ as it means ‘I am afraid he will come back late today.’.

5) بَيْنَ ‘between’: The noun following it is *majrūr* because it is *muḍāf ilayhi*, e.g.:

جَلَسَ حامدٌ بَيْنَ بِلَالٍ وفَيصَلٍ. ‘Ḥāmid sat between Bilāl and Faisal.’

بَيْنَ should be repeated with pronouns, e.g.:

هَذا بَينِي وَبَينَكَ. ‘This is between you and me.’

Vocabulary

دَائِماً	always	عَمِلَ يَعْمَلُ عَمَلاً	to work (i-a)
أَحْياناً	sometimes	سَجَدَ يَسْجُدُ سُجُوداً	to perform *sajdah* (a-u)
مَرَّةً أُخْرَى	once again	فَعَلَ يفعَلُ فِعْلاً	to do (a-a)
عَرْضٌ	width	رَكِبَ يَرْكَبُ رُكُوباً	to ride (i-a)
مَسَافَةٌ	distance	رَكَعَ يَرْكَعُ رُكُوعاً	to bow in prayer (a-a)
كِيلُومِتْرٌ	kilometer	مَكْتَبٌ	office
سَنْتِيمِتْرٌ	centimeter	عَامِلٌ	laborer
مِتْرٌ	meter	طُولٌ	length
بَيْنَ	between	بَيْنَهُمَا	between them

LESSON 11

In this lesson we learn the following:

1) In the previous lesson we have been introduced to the *muḍāri'*, and we have learnt يَذْهَبُ 'he goes'. Now we learn its *isnād* to other pronouns:

(a) The plural of يَذْهَبُ is يَذْهَبُونَ (ya-dhhab-ūna) 'they (masc.) go'. Here is one more example:

إِخْوَتِي يَدْرُسُونَ بِالجامعةِ. 'My brothers are studying at the university.'

(b) 'she goes' is تَذْهَبُ (ta-dhhab-u).

ماذا تَكْتُبُ آمِنةُ الآنَ ؟ 'What is Āminah writing now?'

تَكْتُبُ رِسَالةً إلى أُمِّها. 'She is writing a letter to her mother.'

(c) The plural of تَذْهَبُ is يَذْهَبْنَ (ya-dhhab-na) 'they (fem.) go.' Here is another example:

إِخوَتِي يَدْرُسُونَ بِالجَامِعةِ، وأَخَوَاتِي يَدْرُسْنَ بالمَدْرَسَةِ.

'My brothers are studying at the university, and my sisters are studying in school.'

(d) We have just seen that تَذْهَبُ means 'she goes'. It also means 'you (masc. sing.) go'.

(e) 'I go' is أَذْهَبُ (a-dhhab-u), e.g.:

أَينَ تَذهَبُ يا بِلَالُ ؟ 'Where are you going, Bilāl?'

أَذْهَبُ إِلَى السُّوقِ. 'I am going to the market.'

(f) 'You go' for masculine plural is تَذْهَبُونَ (ta-dhhab-ūna). Here is another example:

مَاذا تَشْرَبُونَ يا إِخوانُ ؟ 'What are you drinking, brothers?'

2) We have seen earlier that يَذْهَبُ means 'he goes' or 'he will go.' Now to make the *muḍāri'* exclusive for future, the particle سَـ is prefixed to it, e.g.:

سَيَذْهَبُ أَبي إِلَى مَكَّةَ غداً. 'My father will go to Makkah tomorrow.'

سأَكْتُبُ لَكَ رِسَالَةً إن شَاءَ اللّٰهُ. 'I'll write a letter to you.'

This سَـ is called حَرْفُ الاِسْتِقْبَالِ (the particle of futurity). Note that سَـ is not used in questions, e.g.:

مَتَى تَذْهَبُ إلى الهِنْدِ ؟ 'When will you go to India?'

3) We have learnt earlier that the *māḍī* is made negative by using مَا e.g.:

مَا أَكَلتُ شيئاً . 'I did not eat anything.'

The negative particle used with *muḍāri‘* is لَا, e.g.:

لَا أَفْهَمُ الفِرَنْسِيَّةَ . 'I don't understand French.'

لَا أَشْرَبُ القَهوَةَ . 'I don't drink coffee.'

4) The *maṣdar* is the verb minus the tense and the subject. So دَخَلَ means 'he entered' and يَدْخُلُ 'he enters'. But دُخُولٌ means 'entry'. The *maṣdar* in Arabic has many patterns. Here we learn only one of these, and it is فُعُولٌ, e.g.:

دُخُولٌ	'entry'	from دَخَلَ.
خُرُوجٌ	'exit'	from خَرَجَ.
سُجُودٌ	' prostration'	from سَجَدَ.
رُكُوعٌ	'bowing'	from رَكَعَ.
جُلُوسٌ	'sitting'	from جَلَسَ.

The *maṣdar* is a noun so it takes ال and *tanwīn*, e.g.:

الدُّخُولُ مَمْنُوعٌ.	'Entry is forbidden.'
الرُّكُوعُ قَبْلَ السُّجُودِ.	'The *rukū‘* is before the *sujūd*.'
خَرَجْنَا مِنَ الفَصلِ قَبْلَ خُرُوجِ المُدرِّسِ.	'We left the class before the teacher's exit.'

5) أَمَّا: This is a very frequently used word. It is used when we speak about two or more items. It can be translated as 'as for …', e.g.:

مِنْ أَينَ أَنتُم ؟ 'Where are you from?'

أَنا مِنْ أَلْمَانِيَا. أَمَّا بِلَالٌ فَهُوَ مِنْ باكِستَانَ، وأَمَّا إبراهِيمُ فَهُوَ مِن اليَابَانِ.

'I'm from Germany. As for Bilāl, he is from Pakistan, and as for Ibrāhīm, he is from Japan.'

Note that the *khabar* after أَمَّا should take فَـ. Here are some more examples:

أَينَ يَسكُنُ أَخوكَ وأُختُكَ ؟ 'Where do your brother and sister live?'

أُختِي تَسكُنُ مَعِي. أَمَّا أَخِي فَيَسْكُنُ مَعَ أَبي وأُمِّي.

'My sister lives with me. As for my brother, he lives with my father and mother.'

بِكَمْ هَذَانِ القَلَمانِ ؟ 'How much do these pens cost?'

هَذَا بِرِيالٍ. أَمَّا ذَاكَ فبِعَشَرَةٍ. 'This costs one riyal. As for that, it costs 10 riyals.'

6) أَخِي means 'my brother' and أَخٌ لِي means 'a brother of mine', 'one of my brothers'. The first is definite, the second indefinite.

Vocabulary

نَسِيتُ	I forgot	دَرَسَ يَدْرُسُ دَرْساً، دِرَاسَةً	to study (a-u)
قَرِيبٌ (ج أَقْرِباءُ)	relative	نَزَلَ يَنْزِلُ نُزُولاً	to descend (a-i)
مَحَطَّةٌ	station	عَرَفَ يَعْرِفُ مَعْرِفَةً	to know (a-i)
حَلَّاقٌ	barber	سَكَنَ يَسْكُنُ سُكُوناً، سَكَناً	to stay/to live (a-u)
أَرُزٌّ	rice	بَحَثَ عَنِ الشَّيْءِ يَبْحَثُ بَحْثاً	to look for (a-a)
عُنْوَانٌ	address	مَاتَ يَمُوتُ مَوْتاً	to die (a-u)
ثَوْبٌ (ج ثِيابٌ)	clothes	شَكَرَ يَشْكُرُ شُكْراً	to thank (a-u)
مُسْتَوْصَفٌ	clinic	صَعِدَ يَصْعَدُ صُعُوداً	to ascend (i-a)
قادِمٌ	coming	رِسَالَةٌ	letter
بِطَاقَةٌ	visiting card	صَيْدَلِيَّةٌ	pharmacy
		خَيْلٌ	horses

LESSON 12

In this lesson we learn the following:

1) The *isnād* of the *muḍāri‘* to some more pronouns:

(a) We have learnt that تَذْهَبُ (you go) is for masculine singular.

Now we learn تَذْهَبِينَ (ta-dhhab-īna) for feminine singular, e.g.:

أَينَ تَذْهَبُ يا بلَالُ ؟	‘Where are you going, Bilāl?’
أَينَ تَذْهَبينَ يا آمِنَةُ ؟	‘Where are you going, Āminah?’

(b) We have learnt تَذْهَبُونَ (you go) for masculine plural.

Now we learn تَذْهَبْنَ (ta-dhhab-na) for feminine plural. Here is another example:

أَتَفْهَمُونَ الإنْكلِيزِيَّةَ يا إخوانُ ؟	‘Do you understand English, brothers?’
أَتَفْهَمْنَ الفِرَنْسِيَّةَ يا أَخَوَاتُ ؟	‘Do you understand French, sisters?’

(c) We have learnt أَذْهَبُ means ‘I go’.

Now we learn نَذْهَبُ (na-dhhab-u) meaning ‘we go’. Here are some more examples:

مَاذا تَكْتُبُونَ يا إخوانُ ؟	‘What are you writing, brothers?’
نَكْتُبُ رَسائِلَ.	‘We are writing letters.’
مَاذا تَكْتُبْنَ يا أَخَوَاتُ ؟	‘What are you writing, sisters?’
نَكْتُبُ الوَاجبَاتِ.	‘We are writing homework.’

2) رَجَعَ بِلَالٌ يَوْمَ السَّبتِ. ‘Bilāl returned on Saturday.’. Note that يَوْمَ is *manṣūb*. That is because it is *maf‘ūl fīhi* (adverb), i.e. a noun denoting the time of the action. Here are some more examples:

ذَهَبْتُ إِلَى السُّوقِ صَباحاً.	‘I went to the market in the morning.’
رَجَعْتُ مِنَ الجَامِعَةِ مَسَاءً.	‘I returned from the university in the evening.’
أَذْهَبُ إِلَى المَكْتَبَةِ كُلَّ يَومٍ.	‘I go to the library every day.’
سأَذهَبُ إِلَى الطَّائِفِ يَومَ الخَمِيسِ.	‘I’ll go to Taif on Thursday.’

أين تَذْهَبُ هذا المَسَاءَ ؟	'Where will you go this evening?'

3) As we have seen in Lesson 6, إِنَّ is used after قالَ and أَنَّ after other verbs, e.g.:

قالَ إِنِّي عَبدُ اللّٰهِ.	'He said "I am the servant of Allāh."'
قَالَ المدرِّسُ: إِنَّ الاِمْتِحَانَ غداً.	'The teacher said: "The examination is tomorrow."'
سَمِعتُ أَنَّ الاِمْتِحَانَ غداً.	'I heard that the examination is tomorrow.'
أَظُنُّ أَنَّ الاِمْتِحَانَ غَداً.	'I think that the examination is tomorrow.'

Vocabulary

دَوَاءٌ	medicine	شَهِدَ يَشْهَدُ شَهَادَةً	to bear witness (i-a)
تِلْمِيذٌ	pupil	ضَحِكَ يَضْحَكُ ضَحِكاً	to laugh (i-a)
هَاتِفٌ	telephone	عَمَلٌ	work
وَزِيرُ الخَارِجِيَّةِ	foreign minister	جَارٌ	neighbour
وَاجِبَاتٌ	homework	رَقْمٌ	number
		وَقْتٌ	time

LESSON 13

This is a revision lesson explaining the *isnād* of the *muḍāri‘* to all pronouns except the pronouns of the dual.

LESSON 14

In this lesson we learn the following:

1) The *amr* (the imperative):

The *amr* is the form of the verb which signifies a command like ‘go!’, ‘sit!’, ‘get up!’.
The *amr* is formed from the *muḍāri‘* of the second person by omitting the initial ‘ta’ and the final ‘-u’ as explained below:

كْتُبْ → تَكْتُبُ   ta-ktub-u → ktub

Now the resulting form commences with a *sākin* letter, i.e., a letter not followed by a vowel. This is not permissible in Arabic. To overcome this difficulty a *hamzat al-waṣl* is prefixed to the verb. This *hamzah* takes *ḍammah* if the second radical of the *amr* has a *ḍammah*, otherwise it takes *kasrah*, e.g.:

اُكْتُبْ → كْتُبْ → تَكْتُبُ   ta-ktub-u → ktub → uktub

اِجْلِسْ → جْلِسْ → تَجْلِسُ   ta-jlis-u → jlis → ijlis

اِفتَحْ → فْتَحْ → تَفْتَحُ   ta-ftaḥ-u → ftaḥ → iftaḥ

This *hamzat al-waṣl* is pronounced only when the *amr* is not preceded by any word. If it is preceded by a word, the *hamzah* is omitted in pronunciation though it remains in writing, e.g.:

اُكْتُبْ	uktub
يا بِلَالُ اُكْتُبْ	yā Bilālu ktub (not: yā Bilālu uktub)
اِقرَأْ وَاُكْتُبْ	iqra' wa ktub (not: iqra' wa uktub)
اُكْتُبْ وَاِقْرَأْ	uktub wa qra’ (not: uktub wa iqra’)

As we have seen this *hamzah* is *hamzat al-waṣl*, so the sign of the *hamzat al-qaṭ‘* (ء) should not be written above or below it:

اُكْتُبْ and not أُكْتُبْ

اِجْلِس and not إِجْلِسْ

The *amr* from تَأْكُلُ is كُلْ, and from تَأْخُذُ is خُذْ. These forms are irregular and the first radical (ء) has been omitted.

If the *amr* of the second person singular is followed by a word commencing with *hamzat al-waṣl*, the last letter of the *amr* takes a *kasrah* to avoid اِلتِقَاءُ السَّاكِنَيْنِ, e.g.:

اِشْرَبِ المَاءَ   ishrab-i l-mā’-a ‘drink water!’ (bl → bil)

اِفتَحِ البَابَ	iftaḥ-i lbāb-a	‘open the door!’	(ḥl → ḥil)
خُذِ الكِتَابَ	khudh-i l-kitāb-a	‘take the book!’	(dhl → dhil)

Here is the *isnād* of the *amr* to the other pronouns of the second person:

أُكْتُبْ يا محمدُ	uktub	أُكْتُبُوا يا إِخوَانُ	uktub-ū
أُكْتُبِي يا آمِنةُ	uktub-ī	أُكتُبْنَ يا أَخَواتُ	uktub-na

2) أَعَقْرَبٌ في الفَصْلِ ؟: The *mubtada'* is usually definite, but it may be indefinite with certain conditions. One of these is that the indefinite *mubtada'* should be preceded by an interrogative particle as in this example:

أَعَقْرَبٌ في الفَصْلِ ؟	‘A scorpion in the classroom?’

Here is another example from the Qur’an:

أَإِلٰهٌ مَعَ اللّٰهِ ؟	‘Is there a god with Allāh?’

3) فَإِنَّ الغُرْفَةَ مُظْلِمَةٌ: Here فَإِنَّ means ‘because’. Here are some more examples:

كُلْ هذا فإِنَّكَ جَوعَانُ.	‘Eat this as you are hungry.’
أُدْخُلْ فَإِنَّ الدَّرْسَ قَدْ بَدأَ.	‘Get in for the lesson has already started.’
اِغْسِلِ القَمِيصَ فَإِنَّهُ وَسِخٌ.	‘Wash the shirt for it is dirty.’

Vocabulary

بِقُوَّةٍ	strongly/fast	سَكَتَ يَسْكُتُ سُكُوتاً	to keep quiet (a-u)
عَقْرَبٌ	scorpion (fem.)	جَمَعَ يَجْمَعُ جَمْعاً	to gather, to collect (a-a)
الجَنَّةُ	paradise	طَبَخَ يَطْبُخُ طَبْخاً	to cook (a-u)
كُوبٌ	glass	قَطَعَ يَقْطَعُ قَطْعاً	to cut (a-a)
يَدٌ	hand	حَلَقَ يَحْلِقُ حَلْقاً	to shave (a-i)

to worship (a-u)	عَبَدَ يَعْبُدُ عِبَادَةً
to know (i-a)	عَلِمَ يَعْلَمُ عِلْماً
to prevent (a-a)	مَنَعَ يَمْنَعُ مَنْعاً
to return (a-u)	عَادَ يَعُودُ عَوْداً، عَوْدَةً
to look at (a-u)	نَظَرَ يَنْظُرُ نَظَراً
to sweep (a-u)	كَنَسَ يَكْنُسُ كَنْساً
I don't know	لَا أَدْرِي
strength	قُوَّةٌ
piece of paper	وَرَقَةٌ
shoe	حِذَاءٌ

spouse	زَوْجٌ
clot of blood	عَلَقٌ
radio set	مِذْيَاعٌ
weather	جَوٌّ
stranger	غَرِيبٌ
fig	تِينٌ
razor	مُوسَى
sleepy	نَعْسَانُ
dark	مُظْلِمٌ

LESSON 15

In this lesson we learn the following:

1) How to say in Arabic, "Don't go.". We have learnt in the previous lesson that إِذْهَبْ means "Go!".

Now we learn that "don't go" is لَا تَذْهَبْ. As you can see it is the *muḍāri'*, but with the omission of the *ḍammah* of the third radical.

The particle لَا used here is called لَا النَّاهِيَةُ (the prohibitive لَا) while the لَا in لَا أَفْهَمُ الفِرَنْسِيَّةَ 'I don't understand French', is called لَا النَّافِيَةُ.

Note the following:

You go.	تَذْهَبُ .
You don't go.	لَا تَذْهَبُ .
Don't go!	لَا تَذْهَبْ !

Here are some more examples:

لَا تَجْلِسْ هُنَا!	Don't sit here!
لَا تَكْتُبْ بِالقَلَمِ الأحمَرِ!	Don't write with red pen!
لَا تَخْرُجْ مِنَ الفَصلِ!	Don't go out of the class!
لَا تَعْبُدِ الشَّيْطَانَ!	Don't worship Shaytān!

Note that in the last example, the third radical has *kasrah* due to التِقاءُ السَّاكِنَيْنِ.

Here is the *isnād* of this verb to the other pronouns of the second person:

لَا تَذْهَبْ يَا بِلَالُ	لَا تَذهَبُوا يَا إِخوَانُ
lā tadhhab	lā tadhhab-ū
لَا تَذهَبِي يَا آمِنَةُ	لَا تَذْهَبْنَ يَا أَخَوَاتُ
lā tadhhab-ī	lā tadhhab-na

2) 'The boy almost laughed.' means that he was at the point of laughing, but did not laugh. This idea is expressed in Arabic by the verb: كَادَ يَكَادُ.

كَادَ الوَلَدُ يَضْحَكُ.	'The boy almost laughed.'
كَادَ المدَرِّسُ يَخْرُجُ.	'The teacher was about to leave'

The *muḍāri'* is يَكَادُ:

يَكَادُ الجَرَسُ يَرِنُّ. 'The bell is about to ring.'

يَكَادُ الإمَامُ يَركَعُ. 'The *imām* is about to perform *rukūʻ*.'

Note that كَادَ يَكَادُ is followed by a noun, and then by a verb in the *muḍāriʻ*:

كَادَ + a مَرْفُوعٌ noun + a verb in the *muḍāriʻ*.

3) We have learnt that the negative particle used with the *muḍāriʻ* is لَا, e.g.:

لَا أَفْهَمُ الفِرَنْسِيَّةَ. 'I don't understand French.'

لَا نَذْهَبُ إِلَى المَلْعَبِ يَومَ الجُمُعَةِ. 'We don't go to the playground on Fridays.'

If مَا is used with the *muḍāriʻ*, the verb refers to the present time only.

Note the difference between لَا and مَا :

لَا أَشْرَبُ القَهوَةَ. 'I don't drink coffee' i.e. as a habit, but

مَا أَشْرَبُ القَهوَةَ. 'I am not drinking coffee now.'

4) Note that 'I eat' is آكُلُ. It is originally أَأْكُلُ but the combination أَأْ becomes آ. In the same way 'I take' is آخُذُ for أَأْخُذُ, and 'I command' is آمُرُ for أَأْمُرُ.

5) إِنَّمَا أَنْظُرُ إِلَى الصُّوَرِ. 'I am only looking at the pictures.' إِنَّمَا means 'only'. Here are some more examples:

أَنْتَ لَا تَكْتُبُ الدَّرْسَ. إِنَّمَا تَكْتُبُ رِسَالَةً.

'You are not writing the lesson. You are only writing a letter.'

إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ. 'Actions are judged only by the intention.'

إِنَّما الصَّدَقَاتُ لِلْفُقَرَاءِ. 'Charity is only for the poor.'

Vocabulary

to tell a lie (a-i)	كَذَبَ يَكْذِبُ كَذِباً	seat	مَقْعَدٌ		
to cry, to weep (a-i)	بَكَى يَبْكِي بُكَاءً	during	فِي أَثْنَاءِ		
to overturn	اِنْقَلَبَ	way	الطَّرِيقُ	O my father	يا أَبَتِ

LESSON 16

In this lesson we learn the following:

1) The verb يُرِيدُ ‘he wants’, with *isnād* to all the pronouns, e.g.:

مَاذَا تُرِيدُ يا بِلَالُ ؟	‘What do you want, Bilāl?’
أُرِيدُ مَاءً.	‘I want water.’
مَاذَا تُرِيدُونَ يا إخوانُ ؟	‘What do you want, brothers?’
نُرِيدُ أَقْلَاماً.	‘We want some pens.’
مَاذَا تُرِيدِينَ يَا لَيْلَى ؟	‘What do you want, Lailā?’

Note that the initial letters denoting the *muḍāri‘* ي، ت، أ، ن have *ḍammah*. This happens when the verb has four letters in the *māḍī*. You will learn more about this in Book 3 إِنْ شَاءَ اللّٰهُ تَعَالَى. The *māḍī* of this verb is أَرَادَ ‘he wanted’. And ‘I wanted’ is أَرَدْتُ, and ‘you wanted’ is أَرَدْتَ.

2) We have learnt the interrogative and the negative مَا, e.g.:

مَا ٱسْمُكَ ؟	‘What is your name?’
مَا فَهِمْتُ الدَّرسَ.	‘I did not understand the lesson.’

Another kind of مَا is the relative مَا which means ‘what’, or ‘that which’, e.g.:

نَسِيتُ مَا قُلْتَ لِي.	‘I forgot what you told me.’
أَشْرَبُ مَا تَشرَبُ.	‘I will drink what you drink.’
لَا أَعْبُدُ مَا تَعْبُدُونَ.	‘I don’t worship what you worship.’

In Arabic this is called مَا المَوْصُولَةُ.

3) We have learnt ذُو. When مَنْصُوب it becomes ذَا, e.g.:

فِي فَصْلِنَا طَالِبٌ ذُو شَعْرٍ طَوِيلٍ.	‘In our class there is a student with long hair.’
رَأَيْتُ طَالِباً ذَا شَعْرٍ طَوِيلٍ.	‘I saw a student with long hair.’

أُرِيدُ مُصْحَفاً ذَا حَرْفٍ كَبِيرٍ. 'I want a copy of the Qur'an with large letters.'

4) Proper nouns on the pattern of فُعَلُ are مَمْنُوعٌ مِنَ الصَّرفِ, e.g.:

زُحَلُ، زُفَرُ، هُبَلُ.

The word هُبَلُ is the name of a pre-Islamic idol, زُحَلُ means Saturn and زُفَرُ is a proper name.

This pattern of proper names is called مَعْدُولٌ.

Note the *iʻrāb* الإِعْرَابُ (declension) of this type of nouns:

خَرَجَ عُمَرُ. 'Umar went out.'
سألتُ عُمَرَ. 'I asked Umar.'
كَتَبْتُ إِلَى عُمَرَ. 'I wrote to Umar.'

5) We have learnt in Book 1 some words denoting colours, e.g.: أَصْفَرُ، أَبْيَضُ، أَسْوَدُ، أَحْمَرُ. This is the masculine singular form. The feminine singular form is on the pattern of فَعْلَاءُ:

أَبْيَضُ	بَيْضَاءُ
أسْوَدُ	سَوْدَاءُ
أَحْمَرُ	حَمْرَاءُ

Both the masculine as well as the feminine forms are مَمْنُوعٌ مِنَ الصَّرْفِ.

Here are some examples of the feminine form:

شَعْرُ رَأْسِي أَسوَدُ، وَلِحْيَتِي بَيْضَاءُ. 'The hair of my head is black, and my beard is white.'
هَذِهِ الشَّجَرَةُ خَضْرَاءُ. 'This tree is green.'
السَّمَاءُ زَرْقَاءُ. 'The sky is blue.'

There is only one plural for both the masculine and the feminine forms. It is on the pattern of فُعْلٌ, e.g.:

الهُنُودُ الحُمْرُ. 'The Red Indians.'

مَنْ هَؤُلَاءِ الرِّجَالُ السُّودُ، وأُولئِكَ النِّساءُ السُّمْرُ ؟

'Who are these black men, and those brown women?'

6) The proper name عَمْرٌو is written with a *wāw* which is not pronounced. This is done to differentiate it from عُمَرُ. This *wāw* is, however, omitted when it is مَنْصُوبٌ because in this case their spellings are different:

سَأَلْتُ عَمْراً . ('Amr-an) is written with *alif*, while

سَأَلْتُ عُمَرَ . ('Umar-a) is written without it because it is مَمْنُوعٌ مِنَ الصَّرْفِ and therefore has no *tanwīn*.

7) أَيْنَ أَخُوكَ الحُسَينُ ؟ 'Where is your brother Husain?'

Here, the noun الحُسَينُ is called *badal* البَدَلُ. It is a substitute for أَخُوكَ.

The *badal* is in the same case as the *mubdal minhu* المُبْدَلُ مِنْهُ i.e. the noun for which it is the substitute. Here are some more examples:

بِنْتُهُ زَيْنَبُ طَبِيبَةٌ . 'His daughter, Zainab, is a doctor.'

رَأَيْتُ زَمِيلَكَ عَبَّاساً . 'I saw your classmate, Abbās.'

كَتَبْنَا إِلَى أُستَاذِنَا الدُّكْتُورِ بِلَالٍ . 'We wrote to our professor, Dr Bilāl.'

Here الدُّكْتُورِ is the *badal* of أُستَاذِنَا, and بِلَالٍ is the *badal* of الدُّكْتُورِ.

8) آخَرُ means 'another'. Its feminine is أُخْرَى, e.g.:

غَابَ اليَوْمَ إِبْرَاهِيمُ وَطَالِبٌ آخَرُ . 'Today Ibrāhīm and another student were absent.'

عِنْدِي قَلَمٌ آخَرُ . 'I have another pen.'

سَأَلْتُ مُدَرِّسَنَا وَمُدَرِّساً آخَرَ . 'I asked our teacher and another one.'

زَيْنَبُ مِنْ أَمْرِيكَا، وَفِي الفَصلِ طَالِبَةٌ أُخْرَى مِنْ أَمْرِيكَا .

'Zainab is from America, and there is another student from America in the class.'

حَفِظْتُ سُورَةَ الرَّحمٰنِ وَسُورَةً أُخْرَى .

'I memorized *sūrat al-Rahmān* and another *sūrah*.'

Both آخَرُ and أُخْرَى are مَمْنُوعٌ مِنَ الصرْفِ.

9) The word أَشْيَاءُ is مَمْنُوعٌ مِنَ الصَّرْفِ.

10) The difference between الْقُرآنُ and الْمُصْحَفُ: A copy of the Qur'an is called الْمُصْحَفُ.

That is why we can say:

عِنْدِي مُصْحَفَانِ. 'I have two copies of the Qur'an.'.

هَذَا مُصْحَفٌ هِندِيٌّ، وَذَاكَ مُصْحَفٌ مِصرِيٌّ.

'This is an Indian edition of the Qur'an, and that is an Egyptian edition.'.

But it is wrong to use the word الْقُرآنُ in the above contexts.

11) مَا أَكَلْتُ شَيْئاً means 'I did not eat anything.' or 'I ate nothing.'

Here are some more examples:

مَا رَأَيْتُ شَيْئاً. 'I saw nothing.'

مَا قَرَأْنَا شَيْئاً. 'We read nothing.'

12) وَرَقٌ مُسطَّرٌ	'ruled paper'	وَرَقٌ غَيْرُ مُسَطَّرٍ	'unruled paper'
صَحِيحٌ	'correct'	غَيْرُ صَحِيحٍ	'incorrect'
مُسْلِمٌ	'Muslim'	غَيْرُ مُسْلِمٍ	'non-Muslim'

Note that the word غَيْرُ is *muḍāf*, and so the following word is *majrūr*.

Vocabulary

زُحَلُ	Saturn	مُصْحَفٌ (ج مَصَاحِفُ)	copy of the Qur'an
طَبَاشِيرُ	chalk (No tanween)	صَفٌّ (ج صُفُوفٌ)	row
نَمُوذَجٌ	sample		
شَيْءٌ (ج أَشْيَاءُ)	thing	قُمَاشٌ (ج أَقْمِشَةٌ)	cloth
آخَرُ (مَمْنُوعٌ مِنَ الصَّرْفِ)	another	صُورَةٌ (ج صُوَرٌ)	picture

brown	أَسْمَرُ (مَمْنُوعٌ مِنَ الصَّرْفِ)	ruled	مُسَطَّرٌ
to be absent (a-i)	غَابَ يَغِيبُ غِيَاباً	to buy	اِشْتَرَى يَشْتَرِي
file (for papers)	مِلَفٌّ	municipality	بَلَدِيَّةٌ
sweetmeat	حَلْوَى (ج حَلَاوَى) (مَمْنُوعٌ مِنَ الصَّرْفِ)		
flower	زَهْرَةٌ	narrow	ضَيِّقٌ

LESSON 17

In this lesson we learn the following:

1) How to say in Arabic ‘I want to go’. The Arabic for this is أُرِيدُ أَنْ أَذْهَبَ. It literally means ‘I want that I go.’. Note that أَذْهَبَ is *manṣūb* (i.e. has a-ending), and this is caused by the preceding particle أَنْ. Here are some more examples:

أَتُرِيدُ أَنْ تَأْكُلَ ؟	‘Do you want to eat?’
مَاذا تُرِيدُ أَنْ تَشْرَبَ ؟	‘What do you want to drink?’
نُرِيدُ أَنْ نَجْلِسَ أَمَامَكَ.	‘We want to sit in front of you.’
تُرِيدُ زَيْنَبُ أَنْ تَطْبَخَ اللَّحْمَ.	‘Zainab wants to cook meat.’
يُرِيدُ الطَّبِيبُ أَن يَرْجِعَ إِلَى بَلَدِهِ.	‘The doctor wants to return to his country.’

2) How to say in Arabic ‘I study Arabic to understand the Qur’an’. The Arabic for this is:

أَدْرُسُ اللُّغَةَ العَرَبِيَّةَ لِأَفْهَمَ القُرْآنَ.

Note that the *muḍāri‘* أَفْهَمَ is *manṣūb* (i.e. has a-ending), and that is because of a hidden أَنْ after the lām. This lām is called the لَامُ التَّعْلِيلِ.

Here are some more examples:

ذَهَبْتُ إِلَى الحَمَّامِ لِأَغْسِلَ وَجهِي.	‘I went to the bathroom to wash my face.’
فتَحْتُ النَّافِذَةَ لِيَخْرُجَ الذُّبَابُ.	‘I opened the window so that the flies may go out.’
خَلَقَنَا اللّٰهُ تَعَالَى لِنَعْبُدَهُ.	‘Allāh has created us so that we may worship Him.’

3) يُمْكِنُ ‘It is possible’

أَيُمْكِنُنِي أَنْ أَجْلِسَ هُنَا ؟ ‘May I sit here?’ (literally, ‘is it possible for me that I sit here?’).

نَعَمْ، يُمْكِنُكَ أَن تَجْلِسَ. ‘Yes, you may sit.’

لَا يُمْكِنُهُ أَنْ يَخْرُجَ الآنَ. ‘He cannot go out now.’

4) مُنْذُ is a preposition meaning 'since', e.g.:

مَارَأَيْتُهُ مُنْذُ يَوْمِ السَّبْتِ . 'I have not seen him since Saturday.'

بِلَالٌ غائِبٌ مُنْذُ أُسْبُوعٍ . 'Bilāl is absent since one week.'

5) If the *fā'il* is feminine, the verb should also be feminine, e.g.:

دَخَلَ مُحَمَّدٌ . 'Muhammad entered.'

دَخَلَتْ آمِنَةُ . 'Āminah entered.'

يَدْرُسُ إِبْرَاهِيمُ اللُّغَةَ الأَلْمانِيَّةَ . 'Ibrāhīm is studying German.'

وتَدْرُسُ مَرْيَمُ اللُّغَةَ الفِرَنْسِيَّةَ . 'and Maryam is studying French.'

If the *fā'il* is the female of human beings or animals, the verb should be feminine e.g.:

ذَهَبَتْ مَرْيَمُ . 'Maryam went.'

خَرَجَتِ البَقَرَةُ . 'The cow went out.'.

But, if the *fā'il* is a grammatically feminine noun, the verb may be feminine, e.g.:

خَرَجَ السَّيَّارَةُ or خَرَجَتِ السَّيَّارَةُ . 'The car went out.'

That is why we have in the lesson:

بَقِيَ ثَلَاثُ دَقَائِقَ . 'There are three minutes more,' and not بَقِيَتْ.

There are other details which you will learn later إِنْ شَاءَ اللّٰهُ تَعَالَى.

6) سَمَحَ لَهُ بِالخُرُوجِ . 'He permitted him to leave.'

اِسْمَحْ لِي بالجُلوسِ هُنَا . 'Permit me to sit here.'

لَا أَسْمَحُ لَكَ بِالدُّخُولِ . 'I don't permit you to enter.'

7) أرجُو 'I request.'

Vocabulary

أَهْلٌ (ج أَهَالٍ، الأَهَالِي)	people
سَمَحَ يَسمَحُ سَمَاحاً	to permit (a-a)
عُطْلَةٌ	holiday
العَامُ المُقْبِلُ	next year

to commence (a-a)	بَدَأَ يَبْدَأُ بَدْءاً
to be able	أَمْكَنَ يُمْكِنُ
to remain (i-a)	بَقِيَ يَبْقَى بَقَاءً
to request (a-u)	رَجَا يَرْجُو رَجَاءً
to visit (a-u)	زَارَ يَزُورُ زِيَارَةً
to spit (a-u)	بَصَقَ يَبْصُقُ
treatment	عِلَاجٌ
I request	أَرْجُو
air	هَوَاءٌ
noise	الضَّوْضَاءُ
Egypt	مِصْرُ (مَمْنُوعٌ مِنَ الصَّرْفِ)
flies	الذُّبَابُ
supper	عَشَاءٌ
calm, quiet	هُدُوءٌ
calmly, quietly	بِهُدُوءٍ
public announcement	إِعْلَانٌ
envelope	ظَرْفٌ (ج ظُرُوفٌ)
summer	الصَّيْفُ
spring	الرَّبِيعُ
autumn	الخَرِيفُ
winter	الشِّتَاءُ

LESSON 18

In this lesson we learn the following:

1) We have learnt in the previous lesson that the *muḍāri‘* is *manṣūb* after أَنْ and لَامُ التَّعْلِيلِ.

The following four forms of the *muḍāri‘* have u-ending in the *marfū‘*, and a-ending in the *manṣūb*:

يَذْهَبُ ya-dhhab-u → أَنْ يَذْهَبَ ya-dhhab-a

تَذْهَبُ ta-dhhab-u → أَنْ تَذْهَبَ ta-dhhab-a

أَذْهَبُ ’a-dhhab-u → أَنْ أَذْهَبَ ’a-dhhab-a

نَذْهَبُ na-dhhab-u → أَنْ نَذْهَبَ na-dhhab-a

The forms of the *muḍāri‘* ending in the *nūn* drop the *nūn* after أَنْ, e.g.:

تَذْهَبِينَ ta-dhhab-īna → أَنْ تَذْهَبِي ta-dhhab-ī

تَذْهَبُونَ ta-dhhab-ūna → أَنْ تَذْهَبُوا ta-dhhab-ū

يَذْهَبُونَ ya-dhhab-ūna → أَنْ يَذْهَبُوا ya-dhhab-ū

In these forms the sign of the verb being *marfū‘* is the presence of the *nūn*, and that of being *manṣūb* is the omission of this *nūn*. Here are some examples:

ماذا تُرِيدينَ أَنْ تَشْرَبِي يا آمِنَةُ ؟ ‘What do you want to drink, Āminah?’

أَيْنَ تُرِيدُونَ أَنْ تَذْهَبُوا يَا إِخْوانُ ؟ ‘Where do you want to go, brothers?’

يُرِيدُونَ أَنْ يَخْرُجُوا مِنَ الفَصْلِ. ‘They want to go out of the class.’

The two forms يَذْهَبْنَ and تَذْهَبْنَ remain unchanged after أَنْ, e.g.:

أَتُرِدْنَ أَنْ تَسْمَعْنَ الأَخْبَارَ يا أَخَواتُ ؟ ‘Do you want to listen to the news, sisters?’

تُرِيدُ الطَّالِباتُ أَنْ يَجْلِسْنَ في الحَدِيقَةِ. ‘The female students want to sit in the garden.’

2) سَاعَتِي كَسَاعَتِكَ. ‘My watch is like yours.’

The word كَ is a preposition, and the noun following it is *majrūr*. It means ‘like’. Here are some more examples:

هذا البيتُ كَالْمَسْجِدِ. ‘This house is like a mosque.’

هذه القَهْوَةُ كَالمَاءِ. 'This coffee is like water.'

This preposition is not used with pronouns. So we do not say أَنَا كَهُ, i.e. 'I am like him'. In such cases the word مِثْلُ is added between the preposition and the pronoun:

أَنَا كَمِثْلِهِ. 'I am like him.', هو كَمِثْلِي 'He is like me'.

3) أَرْجُو أنْ لَا تَأْخُذْنَ هذه الأَشْيَاءَ كُلَّها. 'I request you not to take all these things.'.

كُلّ 'all' is used for emphasis. In Arabic it is called *ta'kīd*. The word كُلّ is connected to the *mu'akkad* (i.e. the word it emphasizes) with a pronoun:

حَضَرَ الطُّلَّابُ كُلُّهُمْ.	'All the students attended.'
خَرَجَتِ الطَّالِبَاتُ كُلُّهُنَّ.	'All the female students went out.'
قَرَأْتُ الكِتابَ كُلَّهُ.	'I read the book completely.'
بَحَثْتُ عَنْهُ في المدْرَسَةِ كُلِّها.	'I looked for him in the whole school.'

Note that the word كُلّ is in the same case as the *mu'akkad*.

4) The vocative particle (حَرْفُ النِّدَاء) is يا, e.g.:

يا بلَالُ! يَا رَجُلُ!

When يا is used with a noun having ال, the word أَيُّهَا is inserted between يا and the noun, e.g.:

يَا أَيُّهَا النَّاسُ! O people! (not يَا النَّاسُ!)

يَا أَيُّهَا الرَّجُلُ!

5) هَيَّا بِنَا. 'Come along.' it is called إِسْمُ الفِعْلِ, i.e. it is a noun but has the force of a verb.

Here are some more examples of إِسْمُ الفِعْلِ:

آهِ	I feel pain.
أُفٍّ	I am bored
آمِين	accept (my prayer)

6) عُلْبَةُ الحَلْوى هذه. ‘This tin of sweets’.

We have seen in Book 1 that هذا الكتابُ means ‘this book’. But if we want to say ‘this book of history’, we say كِتابُ التَّارِيخِ هذا. In this construction هَذَا comes at the end because we cannot say هذا الكتابُ التّاريخِ as كتاب is *muḍāf* and so it cannot take ال.

Here are some more examples:

قَلَمُ الرَّصاصِ هَذَا	‘this pencil’
غُرْفَةُ النَّوْمِ هذهِ	‘this bedroom’
ساعتُكَ هذه جَمِيلَةٌ.	‘This watch of yours is beautiful.’
خُذْ كِتابِي هَذَا.	‘Take this book of mine.’

Vocabulary

عَادَةٌ	habit	حَدِيقَةُ الحَيَوَاناتِ	zoo
مُتْحَفٌ	museum	عُطْلَةُ الصَّيفِ	summer holidays
عُلْبَةٌ	packet, tin	عُنْوانٌ	address
مَلَابِسُ	clothes	سَيِّدٌ	gentleman

LESSON 19

In this lesson we learn the following:

1) We have learnt that the negative particle used with the *māḍī* is مَا, and that used with the *muḍāri'* is لَا, e.g.:

مَا دَرَسْتُ اللُّغَةَ الإِسْبَانِيَّةَ.	'I did not study Spanish.'
لَا أَعْرِفُ رَقْمَ هَاتِفِهِ.	'I don't know his telephone number.'

Now we learn that the negative particle used with the future tense is لَنْ. This particle is like أَنْ, and so the *muḍāri'* following it is *manṣūb*, e.g.:

سَأَذْهَبُ إِلى الرِّياضِ غَداً.	'I will go to Riyadh tomorrow.'
لَنْ أَذْهَبَ إِلى الرِّياضِ غَداً.	'I will not go to Riyadh tomorrow.'

Note that when لَنْ is used the particle of futurity (سـ) is omitted.

As with أَنْ the *nūn* is omitted from تَذْهَبُونَ، تَذهَبِينَ, and يَذْهَبُونَ when لَنْ is used with these forms. The two forms يَذْهَبْنَ and تَذْهَبْنَ remain unchanged e.g.:

يا آمِنةُ! أَلَنْ تَذهَبِي إلى الطَّائِفِ في عُطلَةِ الصَّيْفِ ؟

'O Āminah, will you not go to Taif during the summer holidays?'

يا أَخَواتُ! أَلَنْ تَدْرُسْنَ اللُّغَةَ التُّرْكِيَّةَ في العَامِ المُقْبِلِ ؟

'O sisters, will you not study Turkish next year?'

2) لَنْ أَشْرَبَ الخَمْرَ أَبَداً. 'I will never drink wine.'

The word أَبَداً is used to emphasize a negative verb in the future.

Here are some more examples:

لَنْ أَكْتُبَ إِلَيهِ أَبَداً.	'I will never write to him.'
إنَّ لُغَتَكَ صَعْبَةٌ جِداًّ. لَنْ أَدرُسَها أَبَداً.	'Your language is very difficult. I will never study it.'

To emphasize a negative verb in the past قَطُّ is used, e.g.:

ما رَأَيْتُهُ قَطُّ .   ‘I never saw him.’ (see Lesson 29).

Vocabulary

آسِفٌ	sorry	عَامٌ (ج أَعْوامٌ)	year
سِفَارَةٌ	embassy	دُنْيَا (مَمْنُوعٌ مِنَ الصَّرْفِ)	world
هِنْدِيٌّ	Indian	لَبِسَ يَلْبَسُ لُبْساً	to put on, to dress (i-a)
خَمْرٌ	wine	صَبَرَ يَصْبِرُ صَبْراً	to have patience (a-i)
مَوْجُودٌ	available	تَرَكَ يَتْرُكُ تَرْكاً	to give up (a-u)
مُتْعَبٌ	tired	اِعْتَمَرَ يَعْتَمِرُ	to perform *umrah*
حَرِيرٌ	silk	أَحَدٌ	anyone
مُسْتَقْبَلٌ	future	عُمْرَةٌ	*umrah*, visiting the Ka’bah
بَدْءٌ	beginning	الآخِرَةُ	the hereafter

LESSON 20

In this lesson we learn the following:

1) The dual in the *manṣūb* and *majrūr* cases.

We have learnt in Book 1 the dual in the *marfū‘* case e.g.:

لِي أَخَوَانِ.	‘I have two brothers.’
فِي بَيْتِي غُرفَتَانِ كَبِيرَتَانِ.	‘There are two large rooms in my house.’

We have learnt that the normal *marfū‘* ending is ‘-u’, the *manṣūb* ending is ‘-a’, and the *majrūr* ending is ‘-i’, e.g.:

أَيْنَ المُدرِّسُ ؟	‘Where is the teacher?’	(al-mudarris-u)
سَأَلْتُ المُدرِّسَ.	‘I asked the teacher.’	(al-mudarris-a)
قُلْتُ لِلْمُدَرِّسِ.	‘I said to the teacher.’	(al-mudarris-i)

But the dual has different case endings.

The *marfū‘* ending in the dual is -ā(ni), and the *manṣūb* and *majrūr* ending is -ai(ni), e.g.:

هَذَانِ رِيالَانِ.	‘These are two riyals.’	(riyāl-āni)
أُرِيدُ رِيالَيْنِ.	‘I want two riyals.’	(riyāl-aini)
اِشتَرَيتُهُ بِرِيالَيْنِ.	‘I bought it for two riyals.’	(riyāl-aini)

Here are some more examples:

قَرأتُ كِتابَيْنِ.	‘I read two books.’
رَجَعْتُ بَعْدَ يَوْمَيْنِ.	‘I returned after two days.’
جَاءَ مُدرِّسَانِ جَدِيدانِ.	‘Two new teachers came.’
سَمِعْتُ هذا الخَبَرَ مِنْ إذَاعَتَيْنِ.	‘I heard this news from two radio stations.’

2) أَحَدُهُمَا... والآخَرُ... ‘one of them ... and the other...’, e.g.:

لِي أَخوانِ: أَحَدُهما طَبِيبٌ وَالآخَرُ مُهنْدِسٌ.

‘I have two brothers: one of them is a doctor and the other is an engineer.’

The feminine is إِحْدَاهُما... وَالأُخْرَى... e.g.:

لِي أُخْتَانِ: إِحْدَاهُمَا مُدَرِّسَةٌ وَالأُخْرَى مُمَرِّضَةٌ.

‘I have two sisters: one of them is a teacher and the other is a nurse.’

Vocabulary

ذُو وَجْهَينِ	hypocrite (lit. two-faced)	مِرْآةٌ (ج مَرَايَا)	mirror
مُشْطٌ (ج أَمْشَاطٌ)	comb	مُفِيدٌ	useful
جُنَيْهٌ	a pound (monetary unit)	زِرٌّ (ج أَزْرَارٌ)	button
السِّيرَةُ	The biography of the Prophet ﷺ	لِصٌّ (ج لُصُوصٌ)	thief
تَفْسِيرٌ	commentary of the Qur'an	مِخَدَّةٌ (ج مَخَادُّ)	pillow
ذَبَحَ يَذْبَحُ ذَبْحاً	to slaughter (a-a)	شَرَحَ يَشْرَحُ شَرْحاً	to explain (a-a)

LESSON 21

In this lesson we learn the following:

1) The use of لَمْ: It is a negative particle. It is used with the *muḍāri‘*. It brings about two changes:

a) it turns the *muḍāri‘* into *māḍī* in meaning, and
b) changes the *muḍāri‘* from *marfū‘* to *majzūm*, e.g.:

يَذْهَبُ 'He goes' → لَمْ يَذْهَبْ 'He did not go.'

The endings of the *muḍāri‘ majzūm*:

a) The *ḍammah* of the third radical is omitted in four forms:

يَذهَبُ	→	لَمْ يَذْهَبْ	ya-dhhab-u	→	lam ya-dhhab
تَذْهَبُ	→	لَمْ تَذهَبْ	ta-dhhab-u	→	lam ta-dhhab
أَذْهَبُ	→	لَمْ أَذْهَبْ	'a-dhhab-u	→	lam a-dhhab
نَذْهَبُ	→	لَمْ نَذْهَبْ	na-dhhab-u	→	lam na-dhhab

b) As in the *muḍāri‘ manṣūb*, the *nūn* is omitted from the following forms in the *muḍāri‘ majzūm*:

تَذْهَبِينَ	→	لَمْ تَذْهَبِي	ta-dhhab-īna	→	lam ta-dhhab-ī
تَذْهَبُونَ	→	لَمْ تَذْهَبُوا	ta-dhhab-ūna	→	lam ta-dhhab-ū
يَذْهَبُونَ	→	لَمْ يَذْهَبُوا	ya-dhhab-ūna	→	lam ya-dhhab-ū

c) The two forms يَذْهَبْنَ and تَذْهَبْنَ remain unchanged:

يَذْهَبْنَ	→	لَمْ يَذْهَبْنَ	lam ya-dhhab-na
تَذْهَبْنَ	→	لَمْ تَذْهَبْنَ	lam ta-dhhab-na

Here are some examples of لَمْ:

لَمْ أَفْهَمْ هَذَا الدَّرْسَ.	'I did not understand this lesson.'
أَحَضَرَ الطُّلَّابُ الجُدُدُ ؟	'Did the new students attend?'
لَا، لَمْ يَحْضُرُوا.	'No, they did not attend.'
الطَّالِبَاتُ لَمْ يَذْهَبْنَ إِلى المَكْتَبَةِ.	'The female students did not go to the library.'

If نَذْهَبْ، أَذْهَبْ، تَذْهَبْ، يَذْهَبْ are followed by the *hamzat al-waṣl* the last letter takes a *kasrah* to avoid اِلتِقاءُ السَّاكِنَين, e.g.:

أَلَمْ تَكتُبِ الرِّسَالَةَ ؟ 'Did you not write the letter?' (a lam taktub-i-rrisālah?)

لَمْ تَحفَظِ الطَّالِبَةُ القُرآنَ . 'The female student did not memorize the Qur'an.'

2) لَمَّا: It is also a negative particle, and is used with the *muḍāri'*.

It acts exactly like لَمْ. It means 'not yet', e.g.:

لَمَّا أَشرَبِ القَهْوَةَ . 'I have not yet taken coffee.'

﴿ وَلَمَّا يَدۡخُلِ ٱلۡإِيمَٰنُ فِي قُلُوبِكُمۡۖ ﴾ 'And Faith has not yet entered into your hearts.'

ذَهَبَ أَبِي إِلَى مَكَّةَ، وَلَمَّا يَرْجِعْ. 'My father went to Makkah, and has not yet returned.'

After لَمَّا the verb can be omitted, e.g.:

أَخَرَجَ الطُّلَّابُ ؟ 'Have the students gone out?'

لَمَّا. 'Not yet.', i.e. لَمَّا يَخْرُجُوا . 'They have not yet gone out.'

3) Parts of speech: in Arabic, there are only three parts of speech:

a) nouns (الاسْمُ), like: كتابٌ، قَلَمٌ، هو، أَنا، هذا، قَبْلَ

b) verbs (الفِعْلُ), like: كَتَبَ، يَكتُبُ، اُكْتُبْ، لَيْسَ

c) particle (الحَرْفُ), like: ما، لَا، نَعَمْ، لَمْ، سَ

4) Nominal and verbal sentences (الجُمْلة الاسْمِيَّةُ والجُمْلَةُ الفِعْلِيَّةُ):

This has been explained in Lesson 1.

5) مَهْلاً means 'slowly please, don't hurry.'

6) مَا عِندِي قَلَمٌ ولَا كِتابٌ . 'I have neither pen nor book.'

Here are some more examples:

مَا فِي الثَّلَّاجَةِ ماءٌ وَلَا عَصِيرٌ. 'There is neither water nor juice in the fridge.'

مَا فِي جَيبِي رِيالٌ وَلَا قِرْشٌ. 'There is neither riyal nor qirsh in my pocket.'

Vocabulary

who (fem. pl.)	اللَّاتِي = اللَّائِي	reception	اِسْتِقْبَالٌ
president	رَئِيسٌ (ج رُؤَسَاءُ)	slowly please, don’t hurry	مَهْلاً
difference	فَرْقٌ (ج فُرُوقٌ)	take rest!, relax!	اِسْتَرِحْ
example	مِثالٌ (ج أَمْثَالٌ)	to come (a-i)	أَتَى يَأْتِي إِتْيَاناً
to attend (a-u)	حَضَرَ يَحْضُرُ حُضُوراً	forbidden	مَمْنُوعٌ

LESSON 22

This is a revision lesson.

It gives a complete picture of the three moods of the *muḍāri‘*: the *marfū‘*, the *manṣūb* and the *majzūm.*

LESSON 23

In this lesson we learn the following:

1) The *iʻrāb* (declension) of the sound masculine plural.

We have learnt the sound masculine plural in Book 1, e.g.:

مُسْلِمُونَ، مُهَنْدِسُونَ، مُدَرِّسُونَ، فَلَّاحُونَ

In the *marfūʻ* case it has -ū(na) ending, and in the *manṣūb* and *majrūr* it has -ī(na) ending, e.g.:

Marfūʻ:	خرَجَ المُدَرِّسُونَ.	'The teachers went out,'	(al-mudarris-ūna)
Manṣūb:	رأيتُ المُدرِّسِينَ.	'I saw the teachers.'	(al-mudarris-īna)
Majrūr:	ذَهَبْتُ إِلَى المدرِّسِينَ.	'I went to the teachers.'	(al-mudarris-īna)

Note that the sound masculine plural has the same ending for the *manṣūb* and the *majrūr*. Here are some more examples:

ذَهَبَ المُهَنْدِسُونَ إلى مَكاتِبِهِم.	'The engineers went to their offices.'
رَأَيْتُ الفَلَّاحِينَ في الحُقُولِ.	'I saw the farmers in the fields.'
هَذِهِ بُيُوتُ المُدَرِّسِينَ.	'These are the houses of the teachers.'

2) The numbers عِشْرُونَ . . . تِسْعُونَ:

These numbers are called the *ʻuqūd* (العُقُودُ).

They have the form of the sound masculine plural, and so their *iʻrāb* is like that of the sound masculine plural, e.g.:

Marfūʻ:	في الفَصلِ عِشرُون طالباً.	'There are 20 students in the class.'
Manṣūb:	قَرَأتُ عِشرِينَ كتاباً.	'I read 20 books.'
Majrūr:	اِشتَرَيْتُهُ بِعِشْرِينَ رِيالاً.	'I bought it for 20 riyals.'

3) We have learnt the numbers 21-30 with the masculine *maʻdūd*.

Now we learn the same numbers with the feminine *maʻdūd*:

Note the following:

a) 21: the first part of the number with the masculine *maʻdūd* is وَاحِدٌ and with the feminine is إِحْدَى:

وَاحِدٌ وَعِشْرُونَ طالباً. إِحْدَى وعِشْرُونَ طالبةً.

b) 22: the first part of the number with the masculine *ma'dūd* is إِثنَانِ and with the feminine is اثْنَتَانِ:

إِثْنَانِ وَعِشرُونَ طالباً.   اِثْنَتَانِ وعِشرُونَ طالبةً.

c) 23-29 the first part of these numbers with the masculine *ma'dūd* is feminine, and with the feminine *ma'dūd* it is masculine:

ثَلَاثَةٌ وَعِشْرُونَ طالباً.   ثلَاثٌ وعِشْرُونَ طالبةً.

d) The *'uqūd* have the same form with the masculine as well as the feminine *ma'dūd*.

4) Note this:

لَا أَكَلْتُ وَلَا شَرِبْتُ.	'I neither ate nor drank .'
لَا قَرَأَ وَلَا كَتَبَ	'He neither read nor wrote.'

To convey the idea of 'neither … nor', the negative particle لَا is used with the *māḍī* instead of مَا.

5) Note:

المُوَطَّأُ لِلإِمَامِ مَالِكٍ.	al-Muwatta' by Imām Mālik
لِسَانُ العَرَبِ لِابْنِ مَنْظُورٍ.	Lisān al-Arab by ibn Manẓūr.

In such examples لِ is used to refer to the author of the book and is translated by the word 'by'.

Vocabulary

اِجْتِمَاعٌ	meeting	نَجَحَ يَنْجَحُ نَجَاحاً	to pass an examination (a-a)
قِصَّةٌ (ج قِصَصٌ)	story	رَسَبَ يَرْسُبُ رُسُوباً	to fail an examination (a-u)
نَبِيٌّ (ج أَنْبِيَاءُ)	prophet	أُسْرَةٌ (ج أُسَرٌ)	family
قَاعَةٌ	hall	ثَانِيَةٌ (ج ثَوَانٍ، الثَّوَانِي)	second (unit of time)
جَائِزَةٌ (ج جَوَائِزُ)	prize		

LESSON 24

This lesson deals with numbers.

All the rules about the numbers mentioned before have been put together here.
We summarize these rules under the following headings:
1) The rules regarding the numbers:

a) وَاحِدٌ / اِثْنَانِ: These agree with the *ma'dūd*, and follow the *ma'dūd* as adjectives, e.g.:

كِتابٌ واحدٌ، كِتابانِ ٱثْنَانِ.
سَيَّارَةٌ وَاحِدةٌ، سيَّارَتانِ ٱثْنَتانِ.

b) ثَلاثَةٌ ... عَشَرَةٌ: These numbers do not agree with the *ma'dūd*. If the *ma'dūd* is masculine, these are feminine, and vice versa, e.g.:

ثَلَاثةُ رِجالٍ وَثَلَاثُ نِساءٍ

c) أَحَدَ عَشَرَ / إِثْنَا عَشَرَ: Both parts agree with the *ma'dūd*, e.g.:

أَحَدَ عَشَرَ طالِباً، إِحْدَى عَشْرَةَ طالِبَةً
اِثْنَا عَشَرَ طالِباً، اِثْنَتَا عَشْرَةَ طالِبَةً

d) ثَلاثَةَ عَشَرَ... تِسْعَةَ عَشَرَ: The second part agrees with the *ma'dūd*, and the first part does not, e.g.:

ثَلَاثَةَ عَشَرَ طالباً، ثَلَاثَ عَشْرَةَ طالِبَةً

e) عِشْرُونَ ... تِسْعُونَ، مِائَةٌ(1)، أَلْفٌ: These numbers do not change for gender, e.g.:

خَمْسُونَ مُسلِماً / مُسلِمةً، مِائَةُ طالبٍ / طالِبَةٍ

f) مِائَتانِ / أَلْفانِ: When the *ma'dūd* is mentioned the *nūn* is omitted e.g.:

مِائَتا رِيالٍ، أَلْفَا دُولَارٍ

2) the rules regarding the *ma'dūd*:
a) the *ma'dūd* of 3-10 is *majrūr* plural, e.g.:

ثَلَاثَةُ كُتُبٍ

b) the *ma'dūd* of 11-99 is *manṣūb* singular, e.g.:

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[1] The *alif* in مِائَةٌ is not pronounced. It is also written without this *alif* مِئَةٌ.

أَحَدَ عَشَرَ كَوْكَباً

c) the *ma‘dūd* of 100 and 1000 is *majrūr* singular, e.g.:

أَلْفُ رِيالٍ

3) the *i‘rāb* of the numbers:

a) وَاحِدٌ / اِثْنَانِ: These are used as adjectives, e.g.:

عِندِي رِيالَانِ ٱثْنَانِ	عِندِي ريالٌ واحِدٌ
أُرِيدُ رِيالَيْنِ ٱثْنَيْنِ	أُرِيدُ رِيالاً واحداً
هذا القَلَمُ بِرِيالَيْنِ ٱثْنَينِ	هذا القلمُ بِرِيالٍ واحِدٍ

b) ثَلَاثَةٌ ... عَشَرَةٌ: These are regularly declined, e.g.:

عِنْدِي خَمْسَةُ رِيالَاتٍ (khamsat-u)

أُرِيدُ خَمْسَةَ رِيالَاتٍ (khamsat-a)

هذا القلمُ بِخَمْسَةِ رِيالَاتٍ (khamsat-i)

c) أَحَدَ عَشَرَ ... تِسعَةَ عَشَرَ: These numbers are *mabnī* (indeclinable). They remain unchanged except the words اِثْنَا and اِثْنَتَا e.g.:

عِنْدِي خَمسَةَ عَشَرَ رِيالاً (khamsata ‘ashara)

أُرِيدُ خَمسَةَ عَشَرَ رِيالاً (khamsata ‘ashara)

هذا القلمُ بِخَمْسَةَ عَشَرَ رِيالاً (khamsata ‘ashara)

Only the words اِثْنَا and اِثْنَتَا in اِثْنَا عَشَرَ and اِثْنَتَا عَشْرَةَ are declined like the dual. The words عَشَرَ and عَشْرَةَ remain unchanged, e.g:

(ithnatā)	عِنْدِي ٱثْنَتَا عَشْرَةَ رُوبِيَّةً	(ithnā)	عِنْدِي ٱثْنَا عَشَرَ رِيالاً
(ithnatai)	أُرِيدُ ٱثْنَتَيْ عَشْرَةَ رُوبِيَّةً	(ithnai)	أُرِيدُ ٱثْنَيْ عَشَرَ رِيالاً
(ithnatai)	هذا القَلَمُ بِٱثْنَتَيْ عَشْرَةَ رُوبِيَّةً	(ithnai)	هذا القَلَمُ بِٱثْنَيْ عَشَرَ رِيالاً

d) The ‘*uqūd* (عِشْرُونَ ... تِسْعُونَ) are declined like the sound masculine plural, e.g.:

أَعِندَكَ سِتُّونَ رِيالاً ؟	(sitt-ūna)
أُرِيدُ سِتِّينَ رِيالاً .	(sitt-īna)
هَذَا الكتابُ بِسِتِّينَ رِيالاً .	(sitt-īna)

e) مِائَةٌ / أَلْفٌ: These are declined regularly, e.g.:

مُرَتَّبُهُ أَلفُ دُولَارٍ.	'His salary is $1000.'	(alf-u)
أَخَذْتُ أَلفَ دُولَارٍ مِنْهُ.	'I took $1000 from him.'	(alf-a)
اِشْتَرَيْتُهُ بِأَلْفِ دُولَارٍ.	'I purchased it for $1000.'	(alf-i)

f) مِائَتا / أَلْفَا: These are dual, and are declined as such, e.g.:

أُجْرَتُهُ أَلْفَا رِيالٍ.	'His wages are 2000 riyals.'	(alf-ā)
ما يُرِيدُ أَلْفَي رِيالٍ.	'He does not want 2000 riyals.'	(alf-ai)
يَعْمَلُ بِأَلفَي رِيالٍ.	'He works for 2000 riyals.'	(alf-ai)

g) ثلَاثُمِائَةٍ . . . تِسْعُمِائَةٍ: In these numbers the word مِائَةٍ is *majrūr* because it is *muḍāf ilayhi*. In these numbers the *muḍāf* is joined to the *muḍāf ilayhi* in writing. The *muḍāf* takes the case required in the sentence, e.g.:

عِندِي ثلَاثُمِائَةِ رِيالٍ.	(thalāth-u mi'at- i)
أُرِيدُ ثلَاثَمِائَةِ رِيالٍ.	(thalāth-a mi'at-i)
اِشتَرَيْتُهُ بِثلَاثِمِائَةِ رِيالٍ.	(thalāth-i mi'at-i)

Note that ثمانِمِائَةٍ is originally ثَمَانِيمِائَةٍ . The *yā'* has been omitted. So the نِ in this word remains unchanged.

4) The word أَلْفٌ may be a number and a *ma'dūd* at the same time, e.g.:

ثَلَاثَةُ آلَافِ رِيالٍ.	'three thousand riyals'
سِتَّةَ عَشَرَ أَلفَ رِيالٍ.	'sixteen thousand riyals'
ثَلَاثُونَ أَلفَ رِيالٍ.	'thirty thousand riyals'
مِائَةُ ألفِ رِيالٍ.	'one hundred thousand riyals'

In these examples the word أَلف (or آلَاف) is *ma'dūd* with regard to the previous number, and it is a number with regards to the following word.

5) If the number is *muḍāf*, it has no *tanwīn* when the *ma'dūd* is mentioned, and has *tanwīn* when the *ma'dūd* is omitted, e.g.:

كَمْ رِيالاً عِندَك ؟

عِنْدِي عَشَرَةٌ. or عِندِي عَشَرَةُ رِيالَاتٍ.

بكَمِ ٱشْتَرَيْتَ هذه السَّاعةَ ؟ 'For how much did you buy this watch?'

بِأَلْفٍ يا أَخِي. or بِألفِ رِيالٍ.

كَمْ رِيالاً تُرِيدُ ؟ 'How many riyals do you want?'

عِشْرِينَ ألفاً يا أَخِي. or أُرِيدُ عِشْرِينَ أَلْفَ رِيالٍ.

6) Reading the number: While reading the number it is better to start with the units, and then go to tens, and then to hundreds, and then to thousands e.g.:

6543:

if the *ma'dūd* is masculine: ثلَاثةٌ وأربَعُونَ وخَمْسُمِائَةٍ وسِتَّةُ آلافِ رِيالٍ

if the *ma'dūd* is feminine: ثلَاثٌ وأَرْبَعُونَ وخَمْسُمِائَةٍ وسِتَّةُ آلافِ رُوبِيَّةٍ

LESSON 25

In this lesson we learn the following:

1) كَانَ : We were introduced to كَانَ in Lesson 7. We learn more about it here.

كَانَ is used in a nominal sentence. After its introduction, the *mubtada'* is called *ismu kāna* and the *khabar* is called *khabaru kāna*. The *khabaru kāna* is *manṣūb*, e.g.:

كَانَ	المَاءُ	بارِداً	→	الماءُ	باردٌ
	↓	↓		↓	↓
	ismu kāna	*khabaru kāna*		*mubtada'*	*khabar*

Here are some more examples:

زَيْنَبُ مَرِيضَةٌ. → كانَتْ زَيْنَبُ مَرِيضَةً.

الجَوُّ جَمِيلٌ. → كَانَ الجَوُّ جَميلاً.

If the *khabar* is a prepositional phrase, it remains without any change, e.g.:

المدرِّسُ في الفَصْلِ. → كَانَ المدرِّسُ في الفَصْلِ.

2) لَا يَزَالُ: It means 'he is still'. It is one of the 'sisters of kāna' and acts exactly like كَانَ, e.g.:

بلَالٌ مَرِيضٌ.	'Bilāl is sick.'
→ لَا يَزَالُ بلَالٌ مَرِيضاً.	'Bilāl is still sick.'
مَرْيَمُ طالِبَةٌ.	'Maryam is a student.'
→ لَا تَزالُ مَرْيَمُ طالِبةً.	'Maryam is still a student.'
إِبْراهيمُ في المُسْتَشْفَى.	'Ibrāhīm is in the hospital.'
→ لَا يَزَالُ إِبْراهيمُ في المُسْتَشْفَى.	'Ibrāhīm is still in the hospital.'

3) The *i'rāb* of أَبٌ and أَخٌ:

We have learnt in Book 1 that when these two words are *muḍāf*, they take a *wāw*, e.g.:

أَبُو بِلَالٍ، أَخُو حامِدٍ، أَبُوكَ، أَخُوهُ.

This *wāw* is the *marfū'* ending. In the *manṣūb* case the *wāw* changes to *alif* and in the *majrūr* case to *yā'*, e.g.:

Marfū':	أَيْنَ أَبُوكَ ؟	'Where is your father?'	(abū-ka)

Manṣūb	أَعْرِفُ أَباكَ .	'I know your father.'	(abā-ka)
Majrūr:	مَاذا قُلتَ لِأَبِيكَ ؟	'What did you tell your father?'	(abī-ka)

Here is an example of أخُو:

Marfū':	أَيْنَ ذَهَبَ أَخُوهَا ؟	'Where did her brother go?'	(akhū-hā)
Manṣūb:	أرَأَيْتَ أَخَاهَا ؟	'Did you see her brother?'	(akhā-hā)
Majrūr:	أَذَهَبْتَ إلى أَخِيهَا ؟	'Did you go to her brother?'	(akhī-hā)

4) مِنْ قَبْلُ. : We know that قَبْلَ and بَعْدَ are always *muḍāf*, e.g.:

ذَهَبتُ إِلَى المَسجِدِ قَبْلَ الأَذانِ، وَرَجَعْتُ بَعْدَ الصَّلَاةِ.

'I went to the mosque before the *adhān*, and returned after the *ṣalāt*.'

If the *muḍāf ilayhi* is omitted, قَبلَ and بَعْدَ become *mabnī*, and they always have *ḍammah*, at the end, e.g.:

أَبي الآنَ مُدِيرٌ وَكَانَ مِنْ قَبْلُ مدرِّساً.

'My father is now a headmaster, and before that he was a teacher.'

In this sentence مِنْ قَبْلُ is for مِنْ قَبْلِ ذَلِكَ 'before that', i.e. before being a headmaster. But the *muḍāf ilayhi* ذلك has been omitted.

Here is an example of بَعْدَ:

أَذْهَبُ الآنَ إلى المَكْتَبَةِ، وَسَأَذْهَبُ إلى المَسْجِدِ مِنْ بَعْدُ.

'I am now going to the library, and shall go to the mosque after that.'

Here مِنْ بَعْدُ is for مِنْ بَعْدِهِ or مِنْ بَعْدِ ذلك 'after it' or 'after that'.

5) Plural of مَرِيضٌ is مَرْضَى. This plural is مَمْنُوعٌ مِنَ الصَّرْفِ and so has no *tanwīn*.

Here are some more examples:

قَتِيلٌ a killed person, pl. قَتْلَى

جَرِيحٌ wounded, pl. جَرْحَى

أَسِيرٌ prisoner, pl. أَسْرَى

أَحْمَقُ stupid, pl. حَمْقَى

Vocabulary

سَفِيرٌ (ج سُفَرَاءُ)	ambassador	مُفَتِّشٌ	inspector
شُرْطِيٌّ	policeman	مُتَقَاعِدٌ	retired
عَمِيدٌ	dean of a faculty, principal of a college	أَلَّفَ يُؤَلِّفُ	to write a book
تَرَكَ يَتْرُكُ تَرْكاً	to leave (a-u)	جَمِيعُ أَنْحَاءِ العَالَمِ	all parts of the world

LESSON 26

In this lesson we learn the following:

1) We have learnt that most Arabic verbs have only three letters which are called radicals. The first radical is called ف, the second is called ع, and the third is called ل. These names are taken from the verb فَعَلَ which has been taken as an example for all the verbs.

If one of the three radicals is و or ي, the verb is called *al-mu'tall* (الْمُعْتَلُّ) i.e. weak.

If the first radical is و or ي, the verb is called *al-mu'tall al-fā'* (الْمُعْتَلُّ الفاءِ), i.e. weak of fā'. It is also called *mithāl* (المِثَالُ).

If the second radical is و or ي, the verb is called *al-mu'tall al-'ayn* (الْمُعْتَلُّ العَيْنِ), i.e. weak of 'ayn. It is also called *ajwaf* (الأَجْوَفُ).

If the third radical is و or ي, the verb is called *al-mu'tall al-lām* (الْمُعْتَلُّ اللَّامِ), i.e. weak of lām. It is also called *nāqiṣ* (النَّاقِصُ).

If two radicals are weak, the verb is called *lafīf* (اللَّفِيفُ).

In this lesson we learn the *mithāl* verbs. We have examples only of verbs having و as the first radical, e.g.:

وَقَفَ	he stopped
وَزَنَ	he weighed
وَضَعَ	he placed

There is an abnormality in the *muḍāri'* of the *mithāl* verb.

The first radical (و) is lost in the *muḍāri'*, e.g.:

يَزِنُ وَزَنَ (ya-zin-u) which is originally يَوْزِنُ (ya-wzin-u) – like يَجْلِسُ – and after the omission of the *wāw* it becomes يَزِنُ (ya-zin-u).

In the same way:

وَقَفَ يَقِفُ for يَوْقِفُ

وَجَدَ يَجِدُ for يَوْجِدُ

وَضَعَ   يَضَعُ   for يَوْضَعُ (it is a-a group)

The amr for تَزِنُ is زِنْ ‘weigh!’.

No *hamzat al-waṣl* is needed at the beginning as the verb does not commence with a *sākin* letter.

The *amr* of تَضَعُ is ضَعْ ‘place!’.

2) وُلَيْدٌ is the diminutive of وَلَدٌ.

The diminutive form is used to indicate smaller size or for endearment. It has the pattern فُعَيْلٌ, e.g.:

زَهْرٌ	flower	زُهَيْرٌ
نَهْرٌ	river	نُهَيْرٌ
عَبْدٌ	slave	عُبَيْدٌ
حَسَنٌ	Hasan	حُسَيْنٌ

3) هَا هُوَ ذا ‘Here it is!’.

This expression is used when a person or a thing you have been looking for suddenly appears.

The feminine form is هَا هِيَ ذِي

‘Here I am!’ is هَأَنَذَا .

4) يَجِبُ is the *muḍāri‘* of وَجَبَ. So يَجِبُ literally means ‘it is necessary’, ‘it should be’, e.g.:

يَجِبُ عَلَيْنا أَنْ نَفْهَمَ القُرآنَ.   ‘We should understand the Qur’an.’

Here the phrase أَنْ نَفْهَمَ is the *fā‘il* of يَجِبُ.

Here are some more examples:

يَجِبُ عَلَيْكَ أَنْ تَرْجِعَ غداً.   ‘You must return tomorrow.’

يَجِبُ عَلَيَّ أَنْ أذهَبَ إلى الرِّياضِ اليَومَ.   ‘I must go to Riyadh today.’

The negative particle is used with the second verb, e.g.:

يَجِبُ عَلَيْهِ أَنْ لَا يَخْرُجَ مِنَ الفَصْلِ.   ‘He should not leave the class.’

But لَا يَجِبُ means ‘need not’, e.g.:

لَا يَجِبُ عَلَيْنَا أَنْ نَحْضُرَ هذا الدَّرْسَ.   ‘We need not attend this lesson .’

5) We have learnt one of the patterns of the *maṣdar*. It is فُعُولٌ like سُجُودٌ، خُرُوجٌ، نُزُولٌ، رُكُوعٌ.

Now we learn two more patterns.

One is فَعَالٌ like ذَهَابٌ 'going' from ذَهَبَ, and نَجَاحٌ 'success' from نَجَحَ.

The word إِيَابٌ means 'return'. It is from آبَ يَؤُوبُ (a-u) 'to return'. It is on the pattern of فِعَالٌ.

Another example of this pattern is نِكَاحٌ 'marriage' from نَكَحَ يَنْكِحُ (a-i) 'to marry'.

6) أَقَلُّ is the comparative of قَلِيلٌ. It is originally أَقْلَلُ like أَجْمَلُ، أَكْبَرُ etc. But as the second and the third radicals are identical, the third radical has been assimilated to the second.

Vocabulary

أَجْنَبِيٌّ	stranger	تَذْكِرَةُ الطَّائِرَةِ ذَهَاباً وَإِيَاباً	return air ticket
مَحْفَظَةٌ	purse	بَلِعَ يَبْلَعُ بَلْعاً	to swallow (i-a)
نَقْدٌ	money, cash	عَرَجَ يَعْرُجُ عُرُوجاً	to ascend (a-u)
تَذْكِرَةٌ	ticket	وَجَبَ يَجِبُ وُجُوباً	to be necessary (a-i)
شَدِيدٌ	severe	وَجَدَ يَجِدُ	to find (a-i)
كِيلُوغِرَامٌ	kilogram	وَصَلَ يَصِلُ وُصُولاً	to arrive (a-i)
أُنْثَى	female	وَزَنَ يَزِنُ وَزْناً، زِنَةً	to weigh (a-i)
ذَكَرٌ	male	وَعَدَ يَعِدُ وَعْداً، عِدَةً	to promise (a-i)
بِانْتِظَامٍ	regularly	وَقَفَ يَقِفُ وُقُوفاً	to stop, to stand (a-i)
خَطَأٌ	mistake	حَبِيبٌ	dear
إِيَابٌ	return	وَلَجَ يَلِجُ وُلُوجاً	to enter (a-i)
ذَهَابٌ	going	وَضَعَ يَضَعُ وَضْعاً	to place (a-a)
يَشَاءُ	he wills	وَهَبَ يَهَبُ وَهْباً، هِبَةً	to grant (a-a)

LESSON 27

In this lesson we learn the following:

1) The *al-mu'tall al-'ayn* or *ajwaf* verbs: as we have seen earlier, these verbs have و or ي as the second radical, e.g.:

قَالَ يَقُولُ، زَارَ يَزُورُ، بَاعَ يَبِيعُ، سَارَ يَسِيرُ، نَامَ يَنَامُ، خَافَ يَخَافُ

These verbs have undergone certain changes as explained below:

قَالَ is originally قَوَلَ and يَقُولُ is originally يَقْوُلُ.

سَارَ is originally سَيَرَ and يَسِيرُ is originally يَسْيِرُ.

نَامَ is originally نَوِمَ and يَنَامُ is originally يَنْوَمُ.

These verbs undergo some more changes at the time of their *isnād* to *mutaḥarrik* pronouns.[1]

These changes are as follows:

In the *māḍī*:

a) if the verb is of a-u group, the first radical takes *ḍammah* at the time of its *isnād* to *mutaḥarrik* pronouns, e.g.:

قُلْنَ، قُلْتَ، قُلْتُمْ، قُلْتِ، قُلْتُنَّ، قُلْتُ، قُلْنَا

as against the original *fatḥah* in قَالَ، قَالُوا، قَالَتْ (qāla, qālū, qālat, but qulna, qulta, qultum etc.).

If the verb is of a-i or i-a groups, the first radical takes *kasrah*, e.g.:

سِرْنَ، سِرْتَ، سِرْتُمْ، سِرْتِ، سِرْتُنَّ، سِرْتُ، سِرْنا

(sāra but sirna etc.)

نِمْنَ، نِمْتَ، نِمْتُمْ، نِمْتِ، نِمْتُنَّ، نِمْتُ، نِمْنَا

(nāma for nawima, but nimna etc.).

b) The second radical is omitted as can be seen in the above examples.

In the *muḍāri'*

In the *muḍāri' marfū'*:

The second radical is omitted at the time of its *isnād* to the *mutaḥarrik* pronouns:

يَقُلْنَ، تَقُلْنَ

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[1] A *mutaḥarrik* pronoun is a pronoun that is followed by a vowel like نَ تُ تِ تَ and a *sākin* pronoun is vowelless like the وْ in ذَهَبُوْا. All the pronouns in the *māḍī* are *mutaḥarrik* except those in ذَهَبَ and ذَهَبُوا. In the *muḍāri'* only the ن is *mutaḥarrik*, as it is in يَذْهَبْنَ and تَذْهَبْنَ.

يَسِرْنَ، تَسِرْنَ

يَنَمْنَ، تَنَمْنَ

In the *muḍāri‘ majzūm*:

The second radical is omitted in the following four forms in addition to the two mentioned under the *muḍāri‘ marfū‘*:

يَفْعَلُ: لَمْ يَقُلْ لَمْ يَسِرْ لَمْ يَنَمْ
تَفْعَلُ: لَمْ تَقُلْ لَمْ تَسِرْ لَمْ تَنَمْ
أَفْعَل: لَمْ أَقُلْ لَمْ أَسِرْ لَمْ أَنَمْ
نَفْعَلُ: لَمْ نَقُلْ لَمْ نَسِرْ لَمْ نَنَمْ

This omission is due to اِلتِقاءُ السَّاكِنَيْنِ.

لَمْ يَقُلْ is originally لَمْ يَقُوْلْ. Here both the *wāw* and the *lām* are *sākin* (vowelless). So the weak letter *wāw* is omitted.

لَمْ يَسِرْ is originally لَمْ يَسِيْرْ. Here both the *yā’* and the *rā* are *sākin*. So the weak letter *yā’* is omitted.

لَمْ يَنَمْ is originally لَمْ يَنَاْمْ. Here both the *alif* and the *mīm* are *sākin*. So the weak letter *alif* is omitted.

In the *amr*

a) The second radical is omitted at the time of the *isnād* of the verb to the *mutaḥarrik* pronouns:

قُلْ قُولُوا قُولِي قُلْنَ
سِرْ سِيرُوا سِيرِي سِرْنَ
نَمْ نَامُوا نَامِي نَمْنَ

b) There is no need to add *hamzat al-waṣl* at the beginning of the *amr* as it does not commence with a *sākin*.

From تَقُولُ we get قُوْلْ after omitting the initial *ta* and the final *ḍammah*, and قُوْلْ is changed to قُلْ because of اِلتِقَاءُ السَّاكِنَيْنِ.

From تَسِيرُ we get سِيْرْ which is changed to سِرْ.

From تَنَاْمُ we get نَاْمْ which is changed to نَمْ.

2) وَاللّٰهِ لَقَدْ كِدْتُ أَمُوتُ. ‘By Allāh, I almost died.’

After *qasam* (oath) the affirmative *māḍī* should be emphasized with لَقَدْ.

The negative *māḍī* needs no emphasis. Here are some more examples:

واللّٰهِ لَقَدْ رَأَيْتُهُ في السُّوقِ.

'By Allāh! I saw him in the market.'

وَاللّٰهِ لَقَدْ سَمِعْتُ هذا الخَبَرَ مِنْ كَثِيرٍ مِنَ الناسِ.

'By Allāh! I heard this news from many people.'

But:

واللّٰهِ مَا أَكَلْتُ شيئاً. 'By Allāh! I did not eat anything.'

واللّٰهِ مَا كَتَبْتُ هذا. 'By Allāh! I did not write this.'

Note the *wāw* in واللّٰهِ is a preposition (حَرْفُ جَرٍّ) and so the following noun is *majrūr*.

3) ظَنَنْتُهُ دَفْتَرِي. 'I thought it to be my notebook.'

The verb ظَنَّ takes two objects and both are in the *manṣūb* case, e.g.:

الجَوُّ جَمِيلٌ	'The weather is fine.'	→ أَظُنُّ الجوَّ جَمِيلاً
البابُ مُغْلَقٌ	'The door is closed.'	→ أَظُنُّ البابَ مُغْلَقاً
الاِمْتِحَانُ بَعِيدٌ	'The examination is far.'	→ أَظُنُّ الاِمْتِحَانَ بَعِيداً
أَنْتَ طَيِّبٌ	'You are good.'	→ أَظُنُّكَ طَيِّباً

We can also say: الجَوُّ جَمِيلٌ → أَظُنُّ أَنَّ الجَوَّ جَمِيلٌ.

4) اِجْلِسْ حَيْثُ تَشَاءُ. 'Sit where you wish.'

5) Note that in يَجِيءُ the *hamzah* is written after the *yāʾ*, because both the *yāʾ* and the *hamzah* are pronounced. But in لَمْ يَجِئْ the *hamzah* is written above the *yāʾ*. Here only the *hamzah* is pronounced, and the *yāʾ* is only a chair for the *hamzah*.

6) شَفَاكَ اللّٰهُ شِفاءً كامِلاً. 'May Allāh grant you complete health.'

7) لَا يَنْبَغِي. 'It is not proper', 'it is not becoming', e.g.:

لَا يَنْبَغِي لِلطّالِبِ أَنْ يَغِيبَ. 'It is not proper for a student to be absent.'

لَا يَنْبَغِي لَكَ أنْ تَقُولَ هذا. ‘It is not becoming of you to say this.’

8) the verb مَاتَ comes in two groups (باب):

a) i-a group: مَاتَ يَمَاتُ like نَامَ يَنَامُ. With a *mutaḥarrik* pronoun the first radical has *kasrah* in the *māḍī*: مِتُّ مِتْنَا. In the Qur’an مِتُّ occurs nine times.

b) a-u group: مَاتَ يَمُوتُ like قَالَ يَقُولُ. With a *mutaḥarrik* pronoun the first radical has *ḍammah* in the *māḍī*: مُتُّ مُتْنَا. In the Qur’an مُتُّ occurs twice.

But in the *muḍāri‘* only يَمُوتُ occurs in the Qur’an.

Vocabulary

مُنْتَصَفُ اللَّيْلِ	midnight	قَالَ يَقُولُ قَولاً	to say, to tell (a-u)
صُدَاعٌ	headache	كَانَ يَكُونُ كَوناً	to be (a-u)
زَيْتٌ	oil	زَارَ يَزُورُ زِيَارَةً	to visit (a-u)
بَقَّالٌ	grocer	قَامَ يَقومُ قِيَاماً	to get up (a-u)
كَامِلٌ	complete	ذَاقَ يَذُوقُ ذَوْقاً، مَذَاقاً	to taste (a-u)
مِلْحٌ (ج أَمْلَاحٌ)	salt	طَافَ يَطُوفُ طَوَافاً	to go round (a-u)
عَدَسٌ	lentil	سَارَ يَسِيرُ سَيْراً	to walk (a-i)
بُخَارٌ	steam	عَاشَ يَعِيشُ عَيْشاً	to live (a-i)
مَشْغُولٌ	busy	بَاعَ يَبِيعُ بَيْعاً	to sell (a-i)
جُبْنَةٌ	a piece of cheese	نَامَ يَنَامُ نَوْماً	to sleep (i-a)
بَيْضَةٌ (ج بَيْضٌ)	egg	خَافَ يَخَافُ خَوْفاً، مَخَافَةً	to fear, to be afraid of (i-a)

to urinate (a-u)	بَالَ يَبُولُ بَوْلاً
to come (a-i)	جَاءَ يَجِيءُ مَجِيئاً
he is still studying	لَا يَزَالُ يَدْرُسُ
to tell a lie (a-i)	كَذَبَ يَكْذِبُ كَذِباً
to overcome (a-i)	غَلَبَ يَغْلِبُ غَلَبَةً
to fast (a-u)	صَامَ يَصُومُ صَوْماً، صِيَاماً
to turn (a-u)	دَارَ يَدُورُ دَوْراً
to repent (a-u)	تَابَ يَتُوبُ تَوْبَةً
to measure (a-i)	كَالَ يَكِيلُ كَيلاً
fruit seller	فَاكِهَانِيٌّ
flour	دَقِيقٌ
forest	غَابَةٌ
lunch	غَداءٌ
to be about to do (i-a)	كَادَ يَكَادُ
train	قِطَارٌ (ج قُطُرٌ)
to cease to do (i-a)	زَالَ يَزَالُ زَوَالاً

LESSON 28

In this lesson we learn the following:

1) The *nāqis̱* verbs: these are verbs which have و or ي as the third radical, e.g.:

نَسِيَ يَنْسَى، بَكَى يَبْكِي، دَعا يَدْعُو

These verbs undergo the following changes:

In the *māḍī*:

* Both the *wāw* and the *yā'* become *alif* in pronunciation. In writing و is written *alif* while ي is written ى e.g.:

دَعَا 'he invited', 'he prayed' is originally دَعَوَ.

بَكَى 'he cried', 'he wept' is originally بَكَيَ.

The ي remains unchanged if the second radical has *kasrah*, e.g.:

نَسِيَ 'he forgot'

بَقِيَ 'he remained'

* The third radical is omitted if the verb has *isnād* to the pronoun of the third person masculine plural, e.g.:

دَعَوْا 'they invited' is originally دَعَوُوا.

بَكَوْا 'they wept' is originally بَكَيُوا.

نَسُوا 'they forgot' is originally نَسِيُوا.

Note that in نَسُوا the second radical has *ḍammah* which has been changed from *kasrah*, because in Arabic a *kasrah* cannot be followed by *wāw*.

* The third radical is also omitted if the verb has *isnād* to the third person feminine singular because of التِقَاءُ السَّاكِنَيْنِ e.g.:

دَعَتْ 'she invited' for دَعَاتْ.

بَكَتْ 'she wept' for بَكَاتْ.

The ي is not omitted if the second radical has *kasrah*, e.g.:

نَسِيَتْ 'she forgot'.

بَقِيَتْ 'she remained'.

* The third radical is restored to its original form with the *mutaḥarrik* pronouns, e.g.:

دَعَوْنَ 'they (fem.) invited'

دَعَوْتَ 'you invited'

دَعَوْتُ 'I invited'

دَعَوْنَا 'we invited'

بَكَيْنَ، بَكَيْتَ، بَكَيْتُمْ، بَكَيْتِ، بَكَيْتُنَّ، بَكَيْتُ، بَكَيْنَا

In the *muḍāri'*:

The *muḍāri' marfū'*:

* The *ḍammah* of the third radical is lost in:

يَدْعُو، تَدْعُو، أَدْعُو، نَدْعُو

يَبْكِي، تَبْكِي، أَبْكِي، نَبْكِي

يَدْعُو is originally يَدْعُوُ like يَكْتُبُ, and

يَبْكِي is originally يَبْكِيُ like يَجْلِسُ .

* The third radical is lost before the pronoun of the third person masculine plural, e.g.:

يَدْعُونَ 'they (masc.) invite' is originally يَدْعُوُونَ like يَكْتُبُونَ.

Note that الرِّجَالُ يَدْعُونَ and النِّساءُ يَدْعُونَ both have the same form. That is because in الرِّجَالُ يَدْعُونَ the verb يَدْعُونَ is changed from يَدْعُوُونَ, but in النِّساءُ يَدْعُونَ the verb يَدْعُونَ is in the original form. There is no change in it. It is on the pattern of يَفْعُلْنَ like يَكْتُبْنَ. The form يَبْكُونَ 'they weep' is originally يَبْكِيُونَ. The third radical ي has been lost. The *kasrah* of the second radical is changed to *ḍammah* because a *kasrah* is not followed by *wāw*.

In يَنْسَونَ 'they forget' the second radical has *fatḥah* because it is originally يَنْسَيُونَ. After the omission of the *yā'* along with its vowel, the verb becomes يَنْسَوْنَ .

* The third radical is also omitted before the pronoun of the second person feminine singular, e.g.:

تَدْعِينَ 'you (fem.) invite' is originally تَدْعُوِينَ.

After the omission of the *wāw* along with its vowel, the verb becomes تَدْعِينَ. The *ḍammah* of the ع is changed to *kasrah* as the *ḍammah* is not followed by *yā'* in Arabic.

Note that أَنْتِ تَبْكِينَ 'you (fem. sing.) weep' has the same form as أَنْتُنَّ تَبْكِينَ 'you (fem. pl.) weep' i.e. the singular and the plural have the same form. That is because the verb in the singular was originally تَبْكِيِينَ like تَجْلِسِينَ. After the omission of the third radical ي the verb became تَبْكِينَ. The plural form of the verb is in its original form تَفْعِلْنَ. So تَبْكِينَ in the plural is like تَجْلِسْنَ and the ي is the third radical.

In تَنْسَيْنَ 'you (fem.) forget' the second radical has *fatḥah* because the verb originally was تَنْسَيِينَ. After the omission of the *yā'* along with its vowel the verb became تَنْسَيْنَ.

The *muḍāri' manṣūb*:

The *fatḥah* of the third radical is pronounced in verbs ending in *wāw* and *yā'*, but not in verbs ending in *alif*, e.g:

لَنْ يَدْعُوَ 'he will not invite'

لَنْ يَبْكِيَ 'he will not weep'

But in لَنْ يَنْسَى 'he will not forget' the *fatḥah* is not pronounced.

The *muḍāri' majzūm*:

Here the third radical is omitted, e.g.:

لَمْ يَدْعُ 'He did not invite'. Here the third radical و has been omitted.

لَمْ يَبْكِ 'He did not weep'. Here the third radical ي has been omitted.

لَمْ يَنْسَ 'He did not forget'. Here the *alif* has been omitted.

In the *amr*:

Here also the third radical is omitted, e.g.:

تَدْعُو → أُدْعُ 'invite!'

تَبْكِي → إِبْكِ 'weep!'

تَنْسَى → إِنْسَ 'forget!'

2) يَرَى 'he sees'. The *māḍī* is رَأَى. Note that the second radical (the *hamzah*) has been omitted in the *muḍāri'*. So يَرَى is originally يَرْأَى. This is a very frequently used verb and so it has undergone this change.

تَرَى 'you see'   أَرَى 'I see'   نَرَى 'we see'

In the *muḍāri' majzūm* the third radical is lost, e.g.:

لَمْ يَرَ 'he did not see'

لَمْ تَرَ 'you did not see'

The *amr* of this verb is not used. The word أُنْظُرْ is used instead.

3) أَرِ means 'show!'. It is *amr*. Here is its *isnād*:

أَرِ يا محمدُ   أَرُوا يا إِخْوانُ

أَرِي يا آمِنةُ   أَرِينَ يا أَخَواتُ

أَرِنِي 'show me!'   أَرِنا 'show us!'   أَرِهِ 'show him!'

You will learn the *māḍī* and the *muḍāri'* of this verb later إنْ شاء اللّٰهُ.

4) لَمْ أَكْوِهِ بَعْدُ. 'I have not yet ironed it.' بَعْدُ denotes 'yet' in a negative context.

Here are some more examples:

لَمْ يَرْجِعْ أَبِي بَعْدُ. 'My father has not yet returned.'

لَمْ أَكْتُبْ له رِسالةً بَعْدُ. 'I have not yet written a letter to him.'

Vocabulary

نَهارٌ	day	كَوَى يَكْوِي كَيّاً	to iron (a-i)
يَمِينٌ	right hand	مَشَى يَمْشِي مَشْياً	to walk (a-i)
يَسَارٌ	left hand	جَرَى يَجْرِي جَرْياً	to run (a-i)
تَنَاوُلٌ	taking, eating	رَمَى يَرْمِي رَمْياً	to throw (a-i)
إِلٰهٌ	god	طَوَى يَطْوِي طَيّاً	to fold (a-i)
قَوْمٌ	people	هَدَى يَهْدِي هَدْياً، هِدَايَةً	to guide (a-i)

LESSON 28

لَيْلٌ	night	دعَا يَدْعُو دُعَاءً	to invite (a-u)
تُرَابٌ	dust	شَكَا يَشْكُو شِكَايَةً	to complain (a-u)
أَهْلٌ	people	تَلَا يَتْلُو تِلَاوَةً	to recite (a-u)
مُمَزَّقٌ	torn	مَحَا يَمْحُو مَحْواً	to erase (a-u)
هَدِيَّةٌ	present	عَفَا يَعْفُو عَفْواً	to forgive (a-u)
أَصْحَابٌ	people	نَسِيَ يَنسَى نِسْيَاناً	to forget (i-a)
تَحْقِيقٌ	investigation	خَشِيَ يَخْشَى خَشْيَةً	to fear (i-a)
قُمَامَةٌ	garbage	بَقِيَ يَبْقَى بَقَاءً	to remain (i-a)
تبعَ يَتْبَعُ	to follow (i-a)	وَقَعَ يَقَعُ وُقُوعاً	to fall (a-a)
أَتَى يَأْتِي إِتْيَاناً	to come (a-i)	بَكَى يَبْكِي بُكَاءً	to cry, to weep (a-i)
بَنَى يَبْنِي بِنَاءً	to build (a-i)	سَقَى يَسْقِي سَقْياً	to give water (a-i)

LESSON 29

In this lesson we learn the following:

1) the *muḍa‘‘af* verb (الْمُضَعَّفُ) . In this verb the second and the third radicals are identical, eg.:

حَجَّ، مَرَّ، شَمَّ .

The verb حَجَّ is originally حَجَجَ. Here both the second and the third radicals are ج .

Here are the changes that the *muḍa‘‘af* verbs undergo.

In the *māḍī:*

The second radical loses its vowel when the verb is *isnāded* to the *sākin* pronouns:

حَجَّ، حَجُّوا، حَجَّتْ.

It retains its vowel when the verb is *isnāded* to the *mutaḥarrik* pronouns:

حَجَجْنَ، حجَجْتَ، حَجَجْتُم، حَجَجْتِ، حَجَجْتُنَّ، حَجَجْتُ، حَجَجْنَا.

In the *muḍāri‘:*

The *muḍāri‘ marfū‘*:

The second radical loses its vowel when the verb is *isnāded* to the *sākin* pronouns:

يَحُجُّ for يَحْجُجُ. In the same way تَحُجُّ for تَحْجُجُ.

It retains its vowel in case of *isnād* to the *mutaḥarrik* pronouns: يَحْجُجْنَ تَحْجُجْنَ.

The *muḍāri‘ majzūm*

In the four forms لَمْ يَحجّ، لَم تَحجّ، لم أَحُجّ، لَمْ نَحُجّ there is التِقَاءُ السَّاكِنَيْنِ because both the second and the third radical have no vowel (lam ya-ḥujj). As both are strong letters none of them can be omitted. So the third radical takes a *fatḥah* to remove التِقاءُ السَّاكِنَيْنِ:

لَمْ يَحُجَّ، لَم تَحُجَّ، لَم أَحُجَّ، لَم نَحُجَّ

There is no التِقاءُ السَّاكِنَيْنِ in other forms, e.g.:

لَم يَحُجُّوا (lam ya-ḥujjū), لَم تَحُجِّي (lam taḥujjī).

In the *amr:*

After removing the initial ‘ta’ and the final *ḍammah* from تَحُجُّ (ta-ḥujju) we remain with حُجّ (ḥujj). The third radical takes *fatḥah* to remove التِقاءُ السَّاكِنَيْنِ . So it becomes حُجَّ (ḥujja). As the word does not commence with a *sākin* letter, no *hamzah al-waṣl* is needed.

If the verb is of i-a group like شَمَّ and مَسَّ the *kasrah* of the second radical appears when the verb is *isnāded* to the *mutaḥarrik* pronouns, e.g.: شَمِمْتَ ، شَمِمْتُ etc. The *muḍāri‘ marfū‘* is يَشَمُّ. The *amr* is شَمَّ. Note that the *amr* is identical with the *māḍī*.

2) لَمَّا: We have learnt لَمْ and لَمَّا in Lesson 21.

There we have seen that لَمَّا يَرْجِعْ means ‘he has not yet returned’.

There is another لَمَّا which means ‘when’, e.g.:

لَمَّا سَمِعْتُ الجَرَسَ دَخَلْتُ الفَصْلَ. ‘When I heard the bell, I entered the class.’

لَمَّا ذَهَبْتُ إِلى مَكَّةَ زُرْتُ صَدِيقِي. ‘When I went to Makkah, I visited my friend.’

This لَمَّا is used only with the *māḍī*. With the *muḍāri‘* عِنْدَمَا is used, e.g.:

عِنْدَما أَذْهَبُ إِلى المسْجِدِ أَجْلِسُ في الصَّفِّ الأَوَّلِ.

‘When I go to the mosque, I sit in the first row.’

3) قَطُّ / أَبداً: Both these words are used to emphasize a negative verb. قَطُّ emphasizes in the past and أَبداً in the future, e.g.:

لَمْ أَكْتُبْ إِليهِ قَطُّ. ‘I never wrote to him.’

لَنْ أَكْتُبَ إِليهِ أَبداً. ‘I will never write to him.’

The word قَطُّ is *mabnī* (indeclinable), and has only this ending.

4) لاَ ، وَشُكْراً. ‘No thanks’. It is wrong to say لاَ شُكْراً without the وَ as it signifies a denial of thanks.

Vocabulary

كَفٌّ (ج أَكُفٌّ)	palm	حَجَّ يَحُجُّ حَجّاً	to perform hajj (a-u)
مَرَّ يَمُرُّ مُرُوراً	to pass (a-u)	ظَنَّ يَظُنُّ ظَنّاً	to think (a-u)

to drag, to pull (a-u)	جَرَّ يَجُرُّ جَرّاً	unmindful	غَافِلٌ
to count (a-u)	عَدَّ يَعُدُّ عَدّاً	silk brocade	دِيبَاجٌ
to abuse (a-u)	سَبَّ يَسُبُّ سَبّاً	smell	رَائِحَةٌ
to fall sick (i-a)	مَرِضَ يَمْرَضُ مَرَضاً	unpleasant	كَرِيهٌ
to pour (a-u)	صَبَّ يَصُبُّ صَبّاً	soft	لَيِّنٌ
to block (a-u)	سَدَّ يَسُدُّ سَدّاً	copy	نُسْخَةٌ
to smell (i-a)	شَمَّ يَشَمُّ شَمّاً	a while	هُنَيْهَةٌ
to touch (i-a)	مَسَّ يَمَسُّ مَسّاً	drain sewer	بَالوعَةٌ
to push (a-a)	دَفَعَ يَدْفَعُ دَفْعاً	better, best	أَطْيَبُ
to be sorrowful (i-a)	حَزِنَ يَحْزَنُ حَزَناً، حُزْناً	once	مَرَّةً (ج مِرارٌ)
to reply (a-u)	رَدَّ يَرُدُّ رَدّاً	good	طَيِّبٌ
more	مَزِيدٌ		

LESSON 29

THE SEVENFOLD CLASSIFICATION OF THE VERB

1. *Sālim* (السَّالِمُ): A verb (a) which does not have *hamzah*, *wāw* or *yā'* as one of the radicals, and
(b) in which the second and the third radicals are not identical, e.g.:

سَجَدَ، دَخَلَ، كَتَبَ

2. *Mahmūz* (المَهْمُوزُ): A verb which has *hamzah* as one of the radicals, e.g.:

أَكَلَ (with *hamzah* as the first radical).

سَأَلَ (with *hamzah* as the second radical).

قَرَأَ (with *hamzah* as the third radical).

3. *Muḍa''af* (المُضَعَّفُ): A verb in which the second and the third radicals are identical, e.g.:

حَجَّ، مَرَّ، شَمَّ

4. *Mithāl* (المِثالُ): A verb which has *wāw* or *yā'* as the first radical, e.g.:

يَئِسَ، وَضَعَ، وَقَفَ، وَزَنَ

This verb is also called المُعْتَلُّ الفَاءِ.

5. *Ajwaf* (الأَجْوَفُ): A verb which has *wāw* or *yā'* as the second radical, e.g.:

قَالَ يَقُولُ، سَارَ يَسِير، نَامَ يَنَامُ

This verb is also called المُعْتَلُّ العَيْنِ.

6. *Nāqiṣ* (النَّاقِصُ): A verb which has *wāw* or *yā'* as the third radical, e.g.:

دَعَا يَدْعُو، بَكَى يَبْكِي، نَسِي يَنْسَى

This verb is also called المُعْتَلُّ اللَّامِ.

7. *Lafīf* (اللَّفِيفُ): A verb which has *wāw* or *yā'* as more than one radical. It is of two kinds:

a) *Lafīf Maqrūn* (اللَّفِيفُ المَقْرُونُ): It has *wāw* or *ya'* as the second and third radicals, e.g.:

كَوَى يَكْوِي

b) *Lafīf Mafrūq* (اللَّفِيفُ المَفْرُوقُ): It has *wāw* or *yā'* as the first and third radicals, e.g.:

وَقَى يَقِي، وَعَى يَعِي

In the *lafīf mafrūq* only the second radical remains in the *amr* because the first radical is omitted in the *muḍāri'*, and the third radical is omitted in the *amr*. The *amr* from وَقَى يَقِي is قِ 'save!' and from وَعَى يَعِي is عِ 'understand!'.

LESSON 30

In this lesson we learn the following:

1) The *isnād* of the verb to the pronouns of the dual.

In the *māḍī*:

Third person masculine	الرَّجُلَانِ ذَهَبَا	الرَّجُلُ ذَهَبَ
Third person feminine	الطَّالِبَتانِ ذَهَبَتَا	الطَّالِبَةُ ذَهَبَتْ
Second person mas. and fem.	أَنْتُمَا ذَهَبْتُمَا	أَنتَ ذَهَبْتَ
	أَنْتُمَا ذَهَبْتُمَا	أَنْتِ ذَهَبْتِ

Note that in the second person, the pronouns of the masculine and feminine are identical. The first person has no dual form. The plural form is used for the dual as well.

In the *muḍāri‘ marfū‘*:

Third person masculine	الطالبانِ يَذْهَبانِ	الطالبُ يَذْهَبُ
Third person feminine	الطالِبتانِ تَذْهَبانِ	الطالِبةُ تَذْهَبُ

Second person mas. and fem. have the same form

أَنْتُما تَذْهَبانِ	أَنْتَ تَذْهَبُ
أَنْتُما تَذْهَبانِ	أَنْتِ تَذْهَبِينَ

In the *muḍāri‘ manṣūb* and *majzūm*:

They have the same form both in the *muḍāri‘ manṣūb* as well as the *muḍāri‘ majzūm*. In both the moods the *nūn* is omitted.

Muḍāri‘ manṣūb	*Muḍāri‘ majzūm*
يُرِيدُ الطَّالبانِ أَنْ يَذْهَبا .	الطّالبانِ لم يَذْهَبَا .
تُرِيدُ الطَّالِبتانِ أَنْ تَذْهَبَا .	الطّالِبَتانِ لم تَذْهَبا .
أَتُرِيدَانِ أَنْ تَذْهَبَا يا أَخوانِ ؟	أَلَمْ تَذْهَبَا يا أَخوانِ ؟
أَتُرِيدَانِ أَنْ تَذْهَبَا يا أُخْتَانِ ؟	أَلَمْ تَذْهَبَا يا أُختانِ ؟

We have already learnt that the ن in يَذْهَبُونَ، تَذْهَبُونَ and تَذْهَبِينَ is omitted in the *muḍāri‘ manṣūb* and the *muḍāri‘ majzūm*. Now we must add يَذْهَبَانِ and تَذْهَبَانِ to this group. These five forms of *muḍāri‘* are called الأَفْعَالُ الخَمْسَةُ (The five verb-forms). They retain their nūn in the *marfū‘* mood and omit it in the *manṣūb* and *majzūm* moods.

In the *amr*:

The masculine and feminine pronouns have the same forms, e.g.:

إِذْهَبَا يا أُخْتَانِ .   إِذْهَبَا يا أَخَوَانِ .

The pronouns of the dual are as follows:
a) Pronouns of *raf'*:

Third person mas. & fem.	هُمَا
Second person mas. & fem.	أَنْتُمَا
First person mas. & fem.	نَحْنُ

These are the separable pronouns. The inseparable pronouns which appear in the *māḍī* and the *muḍāri'* are:

-alif as in : ذَهَبَا ، ذَهَبَتَا ، يَذْهَبانِ ، تَذْهَبانِ

-tumā as in : ذَهَبْتُمَا

b) Pronouns of *jarr*:

Third person mas. & fem:	ـهُمَا	as in أَبُوهُما
Second person mas. & fem:	ـكُمَا	as in أَبُوكُما
First person mas. & fem:	نَا	as in أَبُونَا

c) Pronouns of *naṣb*:

Third person mas. & fem:	ـهُمَا	as in رَأَيْتُهُمَا
Second person mas. & fem:	ـكُمَا	as in رَأَيْتُكُمَا
First person mas. & fem.:	نَا	as in رَآنَا المُدِيرُ

2) مَا أَسْمَاؤُكُمَا ؟ 'What are your names?'

Note that the plural أَسْمَاءٌ has been used here instead of the dual إِسْمَانِ. Things which are known to be only one are used in the plural while speaking of two. Here are some more examples:

إِغْسِلَا وُجُوهَكُمَا .	'Wash your faces!'
حَلَقَ الوَلَدَانِ رُءُوسَهُمَا .	'The two boys shaved their heads.'

Vocabulary

airlines office	مَكْتَبُ خُطُوطٍ جَوِّيَّةٍ	twins	تَوْءَمَانِ

airlines	خُطُوطٌ جَوِّيَّةٌ
prescribed text books	كُتُبٌ مُقَرَّرَةٌ
visiting the sick	عِيادَةٌ
childhood	صِغَرٌ
similarity	شَبَهٌ
institute	مَعْهَدٌ
another (dual)	أُخْرَيَانِ
May Allāh grant you success	وَفَّقَكَ اللّٰهُ
period (in a school college, etc)	حِصَّةٌ

LESSON 31

In this lesson we learn the adjectives:

In Arabic the adjective is called *na‘t* (النَّعْتُ) and the noun it qualifies is called *man‘ūt* (المَنعُوتُ).

The *na‘t* follows the *man‘ūt*, and agrees with it in the following four things:

a) being definite or indefinite, e.g.:

هذا كِتابٌ جَديدٌ.   الكتابُ الجديدُ سهْلٌ.

b) the case, e.g.:

Marfū‘: المدرسُ الجديدُ في الفَصْلِ (al-mudarris-u (a)l-jadīd-u)

Manṣūb: سَألتُ المدرِّسَ الجديدَ (al-mudarris-a (a)l-jadīd-a)

Majrūr: قُلْتُ لِلْمُدَرِّسِ الجديدِ (al-mudarris-i (a)l-jadīd-i)

c) the number, e.g.:

Singular: لي أَخٌ كَبِيرٌ (akhun kabīr-un)

Dual: بِلَالٌ لَهُ أَخَوانِ كَبيرانِ (akhaw-āni kabīr-āni)

Plural: حامِدٌ لَهُ إِخْوَةٌ كِبارٌ (ikhwat-un kibār-un)

d) the gender, e.g.:

Masculine: لي أَخٌ كَبِيرٌ

Feminine: وَأُخْتٌ صَغِيرَةٌ

Vocabulary

دَلَّ يَدُلُّ دَلَالَةً	to show, to advise (a-u)	وَسِيطٌ	medium
الْمُعْجَمُ الوَسِيطُ	name of an Arabic dictionary		
حَيٌّ (ج أَحْيَاءٌ)	city district	جَيِّدٌ	good
اِنْتَهَى يَنْتَهِي	to end, to come to an end	بَدَأَ يَبْدَأُ بَدْءاً	to begin (a-a)